AN

Apologetical Vindication

OF THE

Church of England:

IN

ANSWER

To Thoſe who reproach HER

WITH THE

ENGLISH HERESIES

AND

SCHISMS,

Or ſuſpect HER not to be a

Catholick Church,

Upon their Account.

LONDON:

Printed for *Walter Kettilby* at the *Biſhop's Head* in St. *Paul's* Church-yard. MDCLXXXVII.

THE INTRODUCTION.

EVER since the Dissenters left the Church of *England*, and formed themselves into Separate Churches, the *Roman Catholicks* have not been wanting to take advantage from her sad Misfortune, to expose her at home and abroad, as a Church, that amidst so many monstrous Sects, and so many opposite and irreconcileable Communions, can have no right to the glorious Title of Catholick, nothing really answerable to the true Idæa of a Church, nor any pretensions to the Promises of Christ, especially those two, of preserving his Church against the Powers of Hell, and of sending his Spirit of Truth, which is but one, to guide her into all Truth.

They endeavour to make the World believe, That a Church so over-run with Heresies and Schisms, and so shatter'd and torn with intestine Divisions, as ours is, cannot be a true, or good Church; nay, they will ask us by a figure of Reproach, Where they shall find her, among such a Crowd of Dissenters? And thus using all manner of Artifice, on the one hand in setting forth the many Divisions in Religion among us, and on the other, the great Unity in Doctrine and Worship among themselves, they hope to unsettle us yet more, and make our People suspect, or believe, that ours is not a part of the One Catholick and Apostolick Church.

It is now one of their Common Places to talk of our Schisms, and argue from them upon all occasions, in diminution of the Church of *England*. They generally begin

begin there, when they first attack any of her Sons, or Daughters; and when ever we engage with them, or they with us, in a Dispute about the Two Churches, we must be content to hear of our Divisions at both Ears. Sometimes they seem to lament them, sometimes to upbraid us with them, and sometimes to dispute down-right upon them; but be their Style and Method never so different, when they speak or write of the *English* Heresies and Schisms, their common Aim and Design is the same, *viz.* to bring us out of conceit with our Church, and perswade us, that a Church so full of imbred Divisions in Religion, hath not the Characters of Christ's Spouse, no Marks of his Favour, nor any Similitude with the Catholick Church, that heavenly *Hierusalem*, which is as a City, that is at peace and unity in it self.

We are told, That it is a sad thing to consider, what a world of Heresies are crept into this Nation, where every man thinks himself as competent a Judge of the Scriptures, as the very Apostles themselves——and that that part of the Nation, which looks most like a Church, dares not bring the true Arguments against other Sects, for fear they should be turned against themselves. Your Church (saith another) hath Unity, or not? if not, then she is not the Church of Christ? If she hath, why are there so many Sects and Schisms among you? Saith another, who not long since was one of her Priests, What would I have once given to have found such an Union among *Protestants*, nay, to have found one County in my own dear Countrey, or perhaps one single Family, so united a Brotherhood.—— And in another place he professes, That he cannot tell, how the Church of *England* is able to find her self, in an innumerable Huddle of ten times more Dissenters, Dissemblers, (whereof he himself was many years one)

one) and Indifferents, than her number is able to make.

At this rate, and to this purpoſe, they are alſo apt to talk in their private Converſation. For where I live, the Place rings with their Reflections on the Church of *England*, upon the account of our *Engliſh* Separations; and having not heard that any thing is yet publiſhed, to help the People to defend themſelves, and the Honour of our Church, againſt them, I thought I could not better ſpend the *Chriſtmas* Vacation, than to write a ſhort Tract, on purpoſe to ſhew, That the *Engliſh* Hereſies and Schiſms are in reality no diminution to the Honour of the Church of *England*, and that the Conſideration of them, ought to ſcandalize no man againſt her, or make us believe, that ſhe is in any degree leſs Catholick and Apoſtolick, than her greateſt Admirers take her to be.

This is the main Deſign of my preſent Undertaking; and that I may omit nothing of moment, which ought to be ſpoken of ſuch a Subject in ſuch a ſhort Treatiſe, I will proceed in the following Method.

I. I will ſhew from Reaſon, and the Hiſtory of the Chriſtian Religion, that all Churches are ſubject to the Misfortune of Schiſms and Diviſions.

II. That Schiſms and Diviſions, and the conſummation of them, in oppoſite Communions, are no good Argument againſt the Truth, or Goodneſs, or Reputation of a Church.

III. That bare Unity, or want of Schiſms and Diviſions in Religion, are no ſound Argument for the Truth, or Goodneſs, or Reputation of a Church.

After

After I have demonstrated these three Propositions, I will make enquiry into the true Causes of Schisms and Divisions, and more particularly into the Causes of these in *England:* Then I will say something of the Prevention and Cure of them: And in the Conclusion, make such Addresses to the People of the *Roman* Communion, to the People of the Church of *England*, and to the Dissenters from it, as I hope may become a good Christian, and the Author of such a peaceful and charitable Discourse, as I hope the Reader will find this to be.

A N

AN
Apologetical Vindication
OF THE
Church of England.

CHAP. I.

Shewing from Reaſon, and the Hiſtory of the Chriſtian Religion, that all Churches are ſubject to the Miſfortune of Schiſms and Diviſions.

I. I Will ſhew from Reaſon, and the Hiſtory of the Chriſtian Religion, that all Churches are ſubject to the ſad misfortune of Schiſms and Diviſions, and to the conſummation of them in oppoſite Communions. This, to argue firſt from Reaſon, is as demonſtrable of Eccleſiaſtical, as Civil, or Military Societies, men being as ſubject by their own evil Paſſions, and the Temptations of the Devil, to mutiny, and make Inſurrections in Churches, as in Camps, or Cities, or other Fraternities of men. Nay it being more for the Intereſt of Satan, and alſo more eaſie to divide a Church, then a Kingdom, or a Camp, men are ſo much the more in danger of being tempted to do the one, rather then the other: and accordingly we find

that Churches are more infected with inteſtine Diviſions, then States, and Kingdoms; and whereas formerly one Emperor was able to quell many Mutinies and Rebellions, a ſucceſſion of Chriſtian Emperors ſometimes were not able to quell one Schiſm. Wherefore to purſue my Argument, as Chriſtian Armies are ſubject to Mutinies, becauſe they conſiſt of Souldiers, which may be tempted to Mutiny, and Chriſtian Cities and Kingdoms to Rebellion, becauſe they conſiſt of Subjects, that may be tempted to rebel; ſo all Chriſtian Churches are ſubject to Schiſms, and Hereſies, becauſe they conſiſt of Members that may be drawn in to begin, and carry on Hereſie, and Schiſm.

The Catholick Church, notwithſtanding its holineſs, and all the particular Churches in it, are Bodies politick, that like other Corporations conſiſt of peaceable and unpeaceable, dutiful and undutiful Members; and it is really no ſtranger that a *Diotrephes*, *Montanus*, or *Novatus*, ſhould prove a Schiſmatick, then that *Judas* ſhould prove a Thief, and a Traitor, or the luſtful *Corinthian* commit Inceſt in the Church of God. What hinders that this or that Member of a Church may not become a Schiſmatick, as well as a Murderer, Drunkard, or Adulterer? Is it not conſiſtent with the wiſdom of God, or the honour and œconomy of the *Catholick*, or a *Catholick* Church, to leave the Members of it in a capacity to commit Schiſm? Doth the nature of a true Church require, or hath God any where promiſed to over-rule the free wills of orthodox Chriſtians, ſo that they ſhall not fall into Schiſm, as well as other ſins? Hath he either made them impaſſible, as to this ſingle vice, or reſtrain'd the Devil from tempting them to it? If he hath, let thoſe who upbraid us with our Diviſions ſhew it, and if he hath not, then it muſt follow, that the Clergy and Laity of all the Churches in the World, being left as free to commit Schiſm, as Rebellion, or any other wickedneſs,

Fieri verò hæc dominus permittit, & patitur manente propriæ libertatis arbitrio, ut probatorum fides integra manifeſtâ luce clareſcat. Cypr. *de Unit. Eccleſ.*

neſs, all Churches whatſoever muſt be ſubject to the ſad misfortune of Hereſie, and Schiſm. The natural Body is not more ſubject to Diſeaſes, then the Body politick of the Church is ſubject to Diviſions: though ſhe have the honour to have Chriſt for her Head, yet is ſhe not exempted from having her Peace broken, or her Unity divided. That is only the priviledge of the Church triumphant, where Charity is perfected; and therefore to paſs from Reaſon to the Hiſtory of the Chriſtian Religion, we find as many Cautions, and Exhortations in the Scriptures, againſt Hereſies, and Schiſms, as againſt any other mortal ſin. What an excellent Admonition againſt Schiſm did St. *Paul* give the Biſhops and Presbyters of *Epheſus*, or rather all the Biſhops of *Aſia Minor*, aſſembled at *Miletus*. *Take heed* (ſaith he) *unto your ſelves, and to all the flock over which the Holy Ghoſt hath made you overſeers,——For I know, that after my departure, ſhall grievous wolves enter in among you, not ſparing the flock. Alſo of your ſelves ſhall men ariſe, ſpeaking perverſe things, to draw away diſciples after them, therefore watch, and remember that by the ſpace of three years, I ceaſed not to warn every one night and day with tears.*

The Apoſtle knew very well, that God in his wiſdom thought it not fit to prevent Hereſies and Schiſms in the moſt Apoſtolical Churches, by his Almighty power, but to ſuffer them as well as other ſins, for the manifeſtation of the good from the bad, and that in ſuch a mixture, as a Church muſt be, they were neceſſary to ſift the Wheat from the Tares, to ſeparate the Gold from the Droſs, and diſtinguiſh thoſe that are ſincere, ſtedfaſt, and genuine Sons of any Catholick Church, from thoſe that are not. Thus in his 1. Ep. to the Church of *Corinth*, which I ſuppoſe was a very Apoſtolical Church, he tells them, that God thought fit to let Hereſies and Diviſions ariſe among them, that the faith and conſtancy of ſome, and inſtability, vanity, and hypocriſie of others,

might be made more evident. *I hear* (saith he) *that when you come together into the Church there are divisions among you, and I partly believe it, for there must be also heresies* [or dividing into Sects] *among you, that they which are* * *approved, may be made manifest among you.* So saith St. *John* of the Antichrists, which in his time arose in the Catholick Church: *They went out from us, but they were not of us, for if they had been of us, they would no doubt have continued with us, but they went out, that they might be made manifest that they were not all of us.*

* *Avolent quantum volent paleæ levis fidei quocunq; afflatu tentationum, ex purior Massa frumenti in horreâ domini reponetur.* Tertull. *de præscript. Hær.* 3.

And our Blessed Lord, who was the Founder of the Church, and may be presumed to have best understood the nature of it, had no other notion thereof, then as of a Body Corporate, that was subject like other Societies, to the great inconvenience of intestine Divisions, and falling into opposite Sects and Schisms. *It must needs be* (saith he, considering the nature and future estate of the Church) *that offences come, but wo unto the man by whom the offence cometh.* And in his Sermon on the Mount saith he unto his Disciples, *Beware of false Prophets, which come to you in sheeps-cloathing, but inwardly they are ravening wolves.* And in the 24*th.* Chapter of St. *Matthew*'s Gospel, ‖ he foretold the sad condition of the primitive Church before the destruction of *Jerusalem*, that about that period there should arise false Christs, and false Prophets, and should shew great signs, and wonders, and deceive, if it were possible, the very Elect. This prediction of the Blessed Jesus was fulfilled in the time of the Apostles, who were all *infallible Guides* of the Church: for St. *Paul* in his 2. Ep. to the *Thessalonians* saith, That the mystery of iniquity was then a working, and the wicked one to be revealed, whose coming was after the working of Satan, with all power, and signs, and lying wonders, and with all deceit-

‖ *Memores simus tam dominicarum prænuntiationum, quàm Apostolicarum literarum, quæ nobis & futuras hæreses prænuntiarunt, & fugiendas præfinierunt.* Tertull. *ibid.*

Instruit dominus multos esse venturos sub pellibus ovium rapaces Lupos. ibid.

ceitfulneſs, to bring them that periſh to commit unrighteouſneſs, becauſe they receive not the love of the truth, that they might be ſaved. So St. *Peter* in his 2. Ep. general, to the Catholick Church, tells the Chriſtians, That as there were falſe Prophets in the Church of the *Jews*, ſo there ſhould be falſe Teachers among them, who ſhould privily bring in damnable Hereſies, even denying the Lord that bought them, and that many ſhould follow their pernicious ways, by reaſon of whom the truth ſhould be evil ſpoken of. Every one that is verſed in Eccleſiaſtical Story, knows that theſe Apoſtles mean *Simon Magus*, who was baptiz'd by *Philip*, and the reſt of the Ring leaders of the *Gnoſtical* Hereſies, who were all Magicians, as well as Hereticks, and wrought wonders to prove that *Jeſus* was not the Chriſt. For this Reaſon they are called * Antichriſts by St. *John: Little children*, (ſaith he) *it is the laſt time, and as you have heard that Antichriſt ſhould come, even now there are many Antichriſts, whereby we know that it is the laſt time*, of which our Lord ſpoke. And leaſt any ſhould think, that theſe Monſters of Hereſie and Sorcery, which afflicted the primitive Church, were not Chriſtians, it follows, *They went ont from us, but they were not of us, for if they had been of us, they would have continued with us, but they went out, that they might be made manifeſt that they were not all of us.* And ſo in his 2. Ep. ſaith he, *Many deceivers are entred into the world, who confeſs not that Jeſus Chriſt is come in the fleſh, this is a deceiver, and an Antichriſt; and then knowing in what danger the faithful were*, of being ſeduced by them, ſaith he by way of Caution to them, *Look to your ſelves, that ye loſe not thoſe things which ye have wrought, but that ye receive a full reward by enduring to the end.* So to ſee the ſad eſtate of the primitive Church more fully out of St. *Paul*'s Writings, he ſaith in his 2. Ep. to *Timothy*, *This know that in the laſt days perillous times ſhall come, for men ſhall be lo-*

* Johannes *in Ep. eos maximè Antichriſtos vocat qui Chriſtum negarent in carne veniſſe, & qui non putarent Jeſum eſſe filium Dei.* Tertull. *de præſcript. Hæret.* 33.

vers

vers of their own ſelves, covetous, &c. *having a form of godlineſs, but denying the power thereof, from ſuch turn away, for of this ſort are they which creep into houſes, and lead captive ſilly women,* &c. *Now as Jannes and Jambres* [the Ægyptian Sorcerers] *withſtood Moſes, ſo theſe reſiſt the truth, men of corrupt minds, and reprobate concerning the faith.*

But beſides the *Simonians*, or Gnoſtick Hereticks, who divided the primitive Church, and formed themſelves into ſeparate Sects, there are evident footſteps in the New Teſtament of many other Diviſions and Schiſms. So *in the Church of* Rome *it ſelf* there were many ſchiſmatical Members, as we find by the words of the Apoſtle: *I beſeech you Brethren* (ſaith he unto the *Romans*) *mark them which cauſe diviſions and offences contrary to the doctrine which you have receiv'd, and avoid them, for they that are ſuch ſerve not the Lord Jeſus, but their own belly, and by good words and fair ſpeeches deceive the hearts of the ſimple.* So in his 1. Ep. to the *Corinthians*, how often doth he charge them with envying, ſtrife, and diviſions, while one ſaid he was of *Paul*, another that he was of *Apollos*, and a third that he was of *Cephas*, or St. *Peter*. So in the Text I cited before, *I hear* (ſaith he) *that there be diviſions among you*; and truly theſe Diviſions, notwithſtanding all his Authority and Doctrine to the contrary, were come to ſuch an height, that we find him in the 11*th*. Chapter uſing the very ſame Apologue for ſubſtance to perſwade them to peace, and unity, and ſubmiſſion to their Superiors, that *Menenius Agrippa* uſed to appeaſe the ſeditious Commons of *Rome*, and perſwade them to return to their obedience to the Senate. *As the Body* (ſaith he) *is one, and hath many members, and all the members of that one Body being many, are by union made one Body, ſo alſo is the Church of Chriſt*, with much more to that purpoſe. At the ſame time alſo

ſo there was many among them, that denied the * Reſurrection, or doubted of it, which the *Roman Catholicks*, which are ſo ready to note our Schiſms and Hereſies, will not deny to be down-right Sadduciſm. Let them hear the Apoſtle arguing againſt it: *If Chriſt be preached that he roſe from the dead, how ſay ſome among you that there is no reſurrection of the dead, for if there be no reſurrection of the dead, then is not Chriſt riſen, and if Chriſt be not riſen, then is our preaching vain, and your faith vain, yea and we are found falſe witneſſes of God.* In his 2d. Ep. to them we find him telling them of falſe Apoſtles, and deceitful workers, that were then among them, who transform'd themſelves into the Apoſtles of Chriſt. Theſe counterfeit Apoſtles had got a mighty eſteem, and intereſt among the people, for it was in reference to them that he ſaid, *Ye ſuffer if a man bring you into bondage* [to the *Jewiſh* Ceremonies] *if a man devour you, if a man take* [money] *of you, if a man exalt himſelf over you, and ſmite you* [as it were] *on the face.* And that they ſhould not think it ſtrange that ſuch fair pretenders to the Apoſtolical Office ſhould be falſe Apoſtles, *Marvel not at this* (ſaith he) *for Satan himſelf is transformed into an Angel of light, and therefore it is no great thing, if his Miniſters alſo be transformed as the Miniſters of righteouſneſs.* In his Ep. to the *Galatians*, we find they had thoſe among them, whom the Apoſtle wiſhed cut off, becauſe they had perverted the Goſpel with || Judaiſm, and ſo bewitched the people with an opinion of the neceſſity of Circumciſion, and other legal Rites, that they had brought them from the Goſpel which the Apoſtle preached, into another Goſpel, which gave him occaſion to ſay, *If we, or an Angel from heaven preach any other Goſpel unto you then that which we have preached, let him be accurſed.* In his Ep. to the *Coloſſians*, he bids them *beware leaſt any man ſhould ſpoyl them through vain philoſophy, after the tradition of men, after the rudiments*

* *Paulus in primâ ad Corinthios notat negatores, & dubitatores reſurrectionis. Hæc opinio propria Sadducæorum, partem ejus uſurpat Marcion & Apelles, & Valentinus.* Tertull. *de præſcript. Hæret.* 33.

|| *Et ad Galatas ſcribens invehitur in obſervatores & defenſores circumciſionis & legis: Hebionis hæreſis eſt.* Tertul. *ibid.*

of

of the world, and not after Christ; and prays them to take care, *that no man beguiled them in a voluntary humility, and worshipping of* * *Angels, intruding into those things which he had not seen, and vainly puft by his fleshly mind.* In his 1*st.* Ep. to *Timothy*, he tells him, That *the Spirit saith expresly, that in the latter time some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisie, having their conscience seared with a hot iron, forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving, of them which believe and know the truth.* In that Ep. he also charged him *to hold the faith, and a good conscience, which*, saith he, *some having put away concerning the faith have made shipwrack, of whom is Hymenæus and Philetus, whom I have delivered to Satan, that they may learn not to blaspheme.* And again, *O Timothy, avoid profane and vain bablings, and oppositions of science falsly so called, which some professing have erred concerning the faith.* In his 2*d.* Ep. to *Timothy*, we find him complaining in the 1*st.* Chapter, *That all they in Asia had turned away from him, especially Phygellus and Hermogenes.* In the 2*d.* Chapter he warns him against *Hymenæus and Philetus, who had overthrown the faith of some, teaching that the resurrection was past.* And in the last we find him complaining of *Demas*, and *Alexander the Copper-smith*, for resisting his Apostolical Authority, and doing of him much mischief; and so dangerous a Schismatick he was, that he bid *Timothy* beware of him, and pray'd God to reward him according to his works. When he wrote to *Titus*, Hereticks were so common in the Church, that he said unto him, *An Heretick after the first and second admonition reject.* And in his Ep. to the *Hebrews*, we find that there were many among the Primitive Christians, who fell back into Judaism, and embraced Gnosticism, not only after they were illuminated, or baptized, but after they were made

* *Simonianæ autem magiæ disciplina Angelis serviens, utiq; & ipsa inter Idololatrias deputabatur.* Tertull. *de præscrip. Hæret.* 33.

made partakers by Baptiſm of the miraculous gifts of the Holy Ghoſt, and the Powers of the World to come. They apoſtatized maliciouſly, and out of ſpite to Chriſt forſook the Church; for, as the Apoſtle obſerves, they *did deſpite unto the Spirit of Grace, counting the bloud of the Covenant an unholy thing*, whereby they *put him* that ſhed it *to open ſhame, and as it were crucified him afreſh.* I have already obſerved out of the 2*d.* Ep. of St. *Peter*, what dangerous and damnable Hereſies there were in his time. *I* refer the gentle *R. C.* Reader to the 2*d.* Chap. of his 2*d.* Ep. and to the Ep. of St. *Jude*, for a full deſcription of them, and then will entreat him to tell me, if this Church of *England*, in the midſt of all the Diſſenters and their wildeſt Doctrines, be in any worſe condition then the moſt primitive Catholick Church. I deſire him alſo to accompany me to the * *Revelation* of St. *John*, and there I will ſhew him a *Synagogue of Satan*, in the Apoſtolical Church of *Smyrna*, and in that of *Sardis* thoſe who *held the doctrine of the Nicolaitans*, and the doctrine of *Balaam*, *teaching that it was lawful to eat things ſacrificed to idols, and to commit fornication.* The like there were in the Church of *Thyatira*, whom the Spirit ſets forth under the name of *Jezabel.* And in the Church of *Epheſus*, the mother-Church of them all, there were numbers of counterfeit Apoſtles, which *ſaid they were Apoſtles, and were not, but* upon tryal *were found lyars.* Theſe were all Apoſtolical Churches, and therefore it is a wonder to me, that any man ſhould think it fair and reaſonable to reproach the Church of *England* with the *Engliſh Hereſies and Schiſms*, or to think it juſtifiable to forſake, or undervalue her Communion upon that account.

* *Johannes vtrò in Apocalypſi Idolothyta edentes, & ſtupra committentes jubetur caſtigare.* Tertull. *in præſcript. Hæret.* 33.

The Church Catholick to this time, and all the Catholick Churches in it, were governed by the Apoſtles, who undoubtedly had the perſonal gift of Infallibility, or by their Diſciples, and immediate Succeſſors, upon

whom the Spirit of God was visible in many * miraculous gifts, and who were chosen to be Bishops by the particular || designation of the Holy Ghost. I say, the whole Church then, and every part of it, was *God's Honse, and God's Building*, and God's Temple, which was built upon the Foundation of the Prophets and Apostles, Jesus Christ himself being the chief corner Stone; and yet we find that God's Husbandry abounded then with Tares, and that his Building, in almost all the Apartments of it, was shaken into pieces by Divisions, even whilst those Husbandmen and Architects were alive, who were Labourers with God, and had the Spirit of God, without which no man searcheth the deep things of God. The Church, *with all the Powers which Christ left unto it*, was not able to secure it self from Heresies and Schisms, and an *innumerable huddle of Dissenters*; as is evident from St. *John*, who in his general Ep. to the Church Catholick, bids the Faithful *try the Spirits*, before they believed them, *because many false Prophets were gone out into the World.* And if it were so in the green Tree, what must it be in the dry? If Churches, water'd and planted by the Apostles, and Apostolick men, who wrought Miracles, were so infested with Divisions, can we expect that Churches planted and governed by their Successors at this distance, should be exempted from them?

But let us go on to examine the Apostolick Age, and the Ages neareſt unto it, and then we shall find that the former Times were not better then these. For in the Church of *Jerusalem*, which was the Mother of all Churches and the Church wherein St. *Peter* made his first Sermon, this primogenial Church, which for * 15 Successions was governed by the || Δεσποσυνοι, or Kindred of our Lord, continued no longer † undeflowred with Heresie and Schism, then she was under the inspection of *James*, our Lord's Brother, who was her first Bishop.

* Eusеb. *H. E.* *l.* 3. *c.* 38.

|| Clement. *Ep. ad Corinth. ed. Oxon.* 47.

* Eusеb. *E. H.* *l.* 4. *c.* 5.

|| Eusеb. *E. H.* *l.* 1. *c.* 7.

† Eusеb *E. H.* *l.* 4. *c.* 22.

For

For when he died, *Simeon* the Son of *Cleophas*, was choſen to ſucceed him, becauſe he was our Lord's Couſin-german by the Mothers ſide. But * *Thebuthis* being offended becauſe he was not choſen Biſhop in this vacancy, began to corrupt the Church, which hitherto had remained a pure Virgin, with vain Doctrines, which he took from the ſeven Sects, of which that of *Simon*, ſurnamed *Magus*, was one, who divided the Unity of the Church, ſaith *Hegeſippus*, by ſtrange adulterous Doctrines againſt God and Chriſt. No Biſhop ever ſuffer'd more by Sectaries, then this good old *Simeon* did in thoſe Times, for without any regard to his gray hairs, who was ſixſcore years old ||, they accuſed him before *Atticus*, Proconſul of *Syria* under *Trajan*, for being a Chriſtian, and deſcended of the Royal Family of *David*, and ſo procured him, after many Torments, to be put to death.

* Euſeb. *H. E. l.* 4. *c.* 22.

|| Euſeb. *E. H. l.* 3. *c.* 33.

St. *Ignatius*, who was St. *John*'s Scholar, and Biſhop of the Church of *Antioch*, wrote Epiſtles to ſeveral Churches, and in that to the Church of *Smyrna*; we find that there were Hereticks among them, who would not believe that Jeſus Chriſt had a true and real Body, and upon that account abſtained from the holy Euchariſt, and the Prayers of the Church. This Sect, as unreaſonable as it was, was one of the firſt which the Devil ſowed in the field of the Church. St. *John* alluded to it in the beginning of his firſt Ep. general, where he ſaith, *That which was from the beginning, which we have heard, which we have ſeen with our eyes, and which we have looked upon, and our hands have handled of the word of life, that which we have ſeen and heard, declare we unto you, and truly our fellowſhip is with the Father, and with his Son Jeſus Chriſt.* In his Epiſtle to the *Philadelphians*, and *Magneſians*, he complains of the Judaizing Chriſtians, who went back from *Chriſt* to *Moſes*. And in his Ep. to the *Tralleſians* and *Philadelphians*, he prays them to abſtain from the

evil Herbs, which Christ did not cultivate, because they were not of his heavenly Father's planting, alluding to the words of our Lord, who said, *Every plant which my heavenly Father hath not planted, shall be rooted out.* Furthermore to shew what kind of Hereticks and Schismaticks there were in those days, he calls them * Beasts in *humane shape*, † Beasts and mad Dogs, which ought to be avoided, || corrupters of the faith, who should go into unquenchable fire, and * Λύκοι ἀξιόπιστοι, Wolves in sheeps cloathing, † Wolves, that if it were possible, would deceive the very Elect.

* *Ep. Ignat. ed. Amst. p. 3.*
† P. 21.
|| P. 26.

* *Ad Philadelph.*
† *Ad Trall.* Λύκοι κατ' ἀξίαν πιστευόμενοι.
|| Μιαρᾶς καὶ ἀνοσίου στάσεως. *Clem. ep. p. t.*

About 10 years after the death of St. *Paul*, there happened a most || *ungodly and detestable Sedition*, in the Church of *Corinth*, which occasioned St. *Clement*, Bishop of *Rome*, to write that famous Epistle to them wherein he tells them, that the Schism among them was αἰσχρὸν καὶ λίαν αἰσχρὸν, a shameful, a very shameful thing, and unworthy of the name of Christians. And in the *Pastor of Hermas*, there are also manifest indications of Faction and Schism among Christians when he wrote. * First, In his Vision of the building of the *great Tower upon the Waters*, where by the Stones that had Clefts and Schisms in them, he understands contentious and † quarrelsom Christians, who could not agree together, nor keep the peace of the Church among themselves, but had heart-burnings one against another. Secondly, By the || Stones that were seen to roul up and down at a great distance from the Tower, he understands the unstable sort of Christians, who having left the Church, miserably wandred in by-paths, and desert ways. So in his 8*th.* similitude of the third Book, he sets forth four sorts of men in the Church. First, Those who bring in strange and vain Do-

* *L. 1. Visio 3.*

† *Qui autem scissuras habebant, hi sunt qui alius adversus alium in cordibus discordiam habent, & non habent pacem inter se, &c.*

|| *Lapides quos vidisti longè projectos à turri, & currentes in viâ, & volvi de viâ in loca deserta, ii sunt qui crediderunt quidem, dubitatione autem suâ reliquerunt viam veram——errant autem & miseri sunt ingredientes in desertas vias.*

Doctrines into the Church, tho' they do not leave the Communion of it. Secondly, Those who are of an unpeaceable and quarrelsom dispposition, and make Feuds in the Church, tho' they do not proceed as far as Schism. Thirdly, Those who tho' they keep the right faith, yet through Envy and Emulation, quarrel with one another about Bishopricks, and Places of Dignity in the Church. And fourthly, Those who apostatize from the faith, and separate from the Church. * The first sort were set forth by withered Rods, which were not rotten; the second by half withered Rods, in which were clefts; the third by green Rods, in which were clefts; and the last by Rods both withered and rotten: And tho' our Adversaries could shew of all these sorts that do, or did belong to the Church of *England*, it is no new, nor extraordinary thing.

* *Lib.* 3. *Sim.* 8. §. 6, 7.

Justin Martyr † complains grievously of the blasphemous Heresies, which to the great prejudice of the Church were taught in his Time. He recites the Names of some of the Founders of them, as || *Simon*, *Menander*, *Marcion*, * *Basilides*, *Saturninus*; and tells the Emperors that they were but nominal Christians, the name of Christian being as common to Sects in Christianity, as that of Philosopher was to every absurd Sect in Philosophy. And in his Dialogue with *Trypho* he saith, That the being of Sects and Heresies confirm'd their faith the more, because they were foretold by our Saviour *in his Parable of the Tares and Wheat*; and where he said, *False Christs and false Prophets shall arise; and beware of false Prophets which come to you in sheeps-cloathing, but inwardly are ravening Wolves.*

† *Apol.* 2. *p.* 69, 70, 71.

|| *Ibid.*

* *Dial. cum Tryph. p.* 253. *edit. Paris.* 1615.

Irenæus, towards the latter end of the 2*d.* Century, wrote an Account of all the *Gnostical Heresies*, such as that of *Simon*, *Menander*, *Cerinthus*, *Carpocrates*, *Saturninus*, *Marcius*, *Marcion*, the *Ebionites*, *Valentinians*, and *Colarbasians*, and some others, which in his time infested

feſted the Church, ſeducing great numbers with a ſhew of Perfection, and falſe Miracles, eſpecially multitudes of Women, and particularly in his own * Dioceſs; and yet notwithſtanding all thoſe that went out after thoſe impure Hereſies, *Irenæus* remained a Catholick and Apoſtolick Biſhop, and the *Gallican* Church, a pure, Catholick, and Apoſtolick Church.

* Irenæus, *l.* 1. *c.* 9.

Tertullian wrote againſt the *Valentinians* and *Marcionites*, and many other Hereſies, in the beginning of the third Century; and becauſe they pretended to Antiquity, he wrote a † Book, on purpoſe to ſhew, that the *oldeſt Hereſies* were *later than Truth*. The Church at that time was ſo infeſted with Hereſies, that many || wondred, and were ſcandalized at the number and prevalence of them, and that ſo many eminent men fell and relapſed into them. This gave occaſion to the Father, in the beginning of that Book, to tell the *Faithful*, that they were not to take offence, nor wonder at the number, or quality of thoſe that forſook the Church. He bid them remember that *Saul* was an eminent perſon, before he fell away from God, and that good *David*, and gracious and wiſe *Solomon* apoſtatized, the one into Adultery, and the other into Idolatry, and that it was the priviledge only of the Son of God himſelf to be perfect, and impeccable, and by conſequence it was no Argument for the truth of any Hereſie, tho' a Biſhop, or Deacon, or Doctor, or a holy Widow, or Virgin, or even a Confeſſor, fell into it, becauſe we were not to judge of the Faith by the perſons of men, but of the perſons of men by the Faith. He bid them conſider, That the *Traitor Judas* was an *Apoſtle*; that many of Chriſt's own Diſciples forſook him; that *Phygellus*, and *Hermogenes*, and *Hymenæus*, and *Philetus*, forſook *Paul*; and that we ſhould not wonder to ſee the

† *De præſcriptione Hæreticorum.*

|| *Non oportere nos mirari ſuper hæreſes iſtas —— vanè, & inconſideratè pleriq; hoc ipſo ſcandalizantur, quòd tantùm hæreſes valeant —— quare ille, vel ille fideliſſimi, prudentiſſimi & uſitatiſſimi in Eccleſiâ in illam partem tranſierunt?* Tertull. *ib.* 1, 2, 3.

the Church ſo deſerted, and ſuffer after the example of Chriſt. Saith he, They went out from us, becauſe they were not of us; and we ſhould remember the Predictions of Chriſt and his Apoſtles, who forewarned us of Wolves in ſheeps-cloathing, of falſe Apoſtles, falſe Prophets, and falſe Teachers, and that Hereſies and Offences would come; and indeed (ſaith he) Hereſies are as neceſſary as Perſecutions, to prove the Faithful, and try who will endure to the end. This Apology which the Father made for the ſad eſtate of the primitive Church, will, I hope, ſerve as well for ours. I commend it in all humility to the conſideration of the *R. Cs.* eſpecially to *the Miniſter of Putney*, who in his late Book ſeems to take ſo much pleaſure, in twitting us, and our Mother the Church of *England*, with the *Engliſh Schiſms*.

But to proceed in the Hiſtory of Hereſie and Schiſm. *Clemens Alexandrinus* makes the like Apology for the Hereſies of the ſame Age. * He ſaith, They are to Truth, as Tares are to Wheat, that our Lord foretold they muſt come, and that therefore they muſt be; and to ſhew what variety there was then in the Chriſtian World, he reckons up in one † Page about a dozen ſorts: The *Valentinians*, *Marcionites*, *Baſilidians*, *Peratics*, *Phrygians*, *Encratites*, *Docites*, *Hæmatites*, *Cajanists*, *Ophians*, and *Entychites*, which I think ſound as ill, as *Presbyterians*, *Independents*, *Anabaptiſts*, and *Quakers*, with which, I remember, we were reproached not long ſince, in the Colledges of *Navarre* and *Rochell*, in the former with more Raillery, and in the latter with more Zeal.

* *Stromat. l. 7. p. 753.*

† *Strom. l. 7. p. 765.*

Origen in his Book of * Prayer, lately Printed at *Oxford*, mentions a ſort of Hereticks that rejected Baptiſm, and the Lord's Supper, who, I ſuppoſe, may paſs muſter with our *Quakers*, and another ſort that held it † ſuperfluous and unprofitable to pray: And in his Anſwer to

* §. 13.

† §. 14.

Celſus,

Celſus, he makes occaſional mention here and there of moſt of the Hereſies of his Time, and ſaith, That * *Celſus*, who profeſſed to deſpiſe and undervalue Chriſtianity, becauſe there were ſo many Sects of Chriſtians, muſt for the ſame Reaſon deſpiſe and undervalue Philoſophy and Medicine; for, ſaith he, whatſoever is excellent and profitable for men to know, they will apply themſelves to the ſtudy of it, from whence will naturally ariſe divers Queſtions, and divers Opinions, and by conſequence divers Sects. For this Reaſon, ſaith he, there are Sects among the *Greeks*, and Sects among the *Jews*, ſome underſtanding the Writings of *Moſes* and the Prophets in one ſence, and ſome in another, and ſo Chriſtianity appearing to be † a *great* and *venerable thing*, not only to men of meaner Parts, but to the greateſt Wits among the *Greeks*, they ſet themſelves to the ſtudy of it; and from thence aroſe Sects, *ſome underſtanding the Scriptures, which they all believe, in one ſence, and ſome in another: But yet* (ſaith he) *no man of ſenſe will reject Chriſtianity for that Reaſon, no more then he will reject Medicine or Philoſophy for it, or deſpiſe the holy Books of Moſes and the Prophets for the Hereſies among the Jews.* This (ſaith he) I think, is a ſufficient Apology for the Chriſtian Religion, concerning which I cannot but think of the admirable Saying of St. *Paul*, *There muſt be Hereſies among you, that thoſe that are approved may be made manifeſt.* And therefore (ſaith he again) if the School of Chriſt muſt be diſgraced for the Sects that have come out of it, let the School of *Socrates* be condemned too, becauſe ſo many oppoſite Schools of Philoſophy aroſe out of it; and let the Philoſophy of *Plato* alſo ſuffer the like cenſure, becauſe his Scholar *Ariſtotle* differ'd ſo much, and in ſo many Opinions from him. This admirable Apology the Father made for the Church and Religion in his Time, and let thoſe who urge *Celſus* his Argument againſt us, conſider if it is not as applicable to ours.

* *Lib.* 3. *p.* 119. *Lib.* 5. *p.*

† Σεμνόν τι.

ours. Nay we find by the * *Answers to certain Questions* falsly ascrib'd to *Justin Martyr*, that God was pleas'd to allow Hereticks in the primitive Times, to do Miracles, which, praised be his holy Name, he never suffered any Heretick or Schismatick since the Reformation to do among us. But if he had, we could have made the same defence, which that Author and St. *Cyprian* did, *viz.* that Miracles alone, as † splendid gifts as they are, are no demonstration of the *Truth*; for Christ hath declared, that many will say unto him in the day of Judgement, *Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works?* and then he will reply unto them, *I know ye not, depart from me ye that work iniquity.* So saith St. *Paul, Tho' I speak with the tongue of men and Angels, and tho' I have the gift of Prophecy, and understand all mysteries, and tho' I have all faith, so that I could remove mountains, and have no charity, I am nothing.* The like Apology St. *Austin* made against the pretended Miracles of the *Donatists*: I hear (saith he) that *Pontius* doth Miracles, and that when *Donatus Magnus* pray'd, God answered him by a voice from Heaven, but God hath cautioned me against those || *Miracle-mongers*, who make Divisions, saying, False Christs and false Prophets shall arise, and shall shew signs and wonders, to deceive, if it were possible, the very Elect, but take ye heed, behold I have foretold you all these things. And when his Disciples told him with joy, that the Devils were subject to them in his Name, saith he, Rejoyce not in this, that the Devils are subject unto you, but that your Names are written in Heaven. Wherefore my Brethren, let no man deceive you, he that works miracles, and doth not keep unity, is nothing. Towards the latter end of the 4*th.* Century, *Epiphanius* in three Books wrote an Account

* *Respons. ad quæst.* 5.

† *Prophetare, & dæmonia excludere, & virtutes magnas in terris facere, sublimis utiq; res est, & admirabilis, non tamen*—— Cyprian *de unit. Eccles. edit. Oxon. T. p.* 114.

|| *Contra istos Mirabiliarios cautum me fecit Deus*—Aug. *Expos. in Evang. Joh. tract.* 13.

count of all the Hereſies that had been in the Church till that time, and they amount in number to * fourſcore, ſuch a world of Tares grew up with the Wheat from the firſt ſowing of the Word. St. *Auguſtine* hath given a compendious Account of all theſe Hereſies out of *Epiphanius*, and ſome more of his own Time, in a Diſcourſe ad *Quod-vult-Deum*. But ſetting aſide all the reſt, I ſhall only take notice of the *Montaniſts*, *Novatians*, *Donatiſts*, and *Arians*, which did ſo much miſchief to the univerſal Church of God, and all the particular Members thereof.

* *Sanctii Epiphanii reſponſ. ad Epiſt. Acacii & Pauli.*

The *Montaniſts* pretended to Prophecy, and divine Inſpiration, and tho' they were † reſiſted by many brave Biſhops, and many learned men wrote againſt them, yet they ſpread their Infection far and near, and || perverted all *Phrygia*, *Cappadocia*, and *Cilicia*, and afterwards their corrupt Doctrine went Weſtward, as far as *Conſtantinople* it ſelf.

† Euſeb. *H. E. l.* 5. *c.* 15, 16, 18, 19.
|| Epiphan. *vol.* 1. *p.* 416.

The *Novatian* Schiſm began in *Rome* it ſelf, and was ſo called from *Novatus*, whom the Greek Writers confound with *Novatianus*, a Presbyter of that Church. He * taught, that it was not lawful to admit thoſe who had fallen in the *Decian* Perſecution, upon their repentance, to communion with the Faithful, and getting himſelf ordained Biſhop in a ſiniſter manner, he drove many under that pretence from the Church, and then there was *Biſhop* againſt *Biſhop*, *Church* againſt *Church*, and *Altar* againſt *Altar*, even at *Rome* it ſelf. Neither *Cartwright*, nor *Travers*, nor any other Presbyter of the Church of *England*, did ever do her ſo much miſchief, as *Novatus* did the Church of *Rome*. The Schiſm which he raiſed, laſted 200 years, and had not *Cornelius* been well aſſiſted by the Catholick Biſhops, not only in *Italy*, but over all the Chriſtian World, this peſtilent Schiſm, under the pretence of greater Purity, would ſoon have driven him out of *Rome*.

* Euſeb. *l.* 6. *c.* 43.

The

The Schiſm of the *Donatiſts* firſt began in *Carthage*, and they were ſo called from *Donatus Caſenſis*, the Head of the Party, which firſt erected Altar againſt Altar in that metropolitical City, ſetting up *Majorinus* againſt *Cecilian*, who was rightfully ordained Biſhop of that Church. Of all the Schiſms upon record, this was one of the moſt unreaſonable, diſhonourable, ſtubborn, impudent, and bloudy, as will appear from this ſhort Account thereof.

Firſt, It was very unreaſonable, becauſe it was made by a Party, which had nothing to object againſt the Doctrine, Diſcipline, or Rites and Ceremonies of the Church of *Carthage*, but only againſt the Canonical Incapacity of *Cecilian* to be Biſhop of it, as one who was a *traditor*, and worſhipper of Idols in the *Diocleſian Perſecution*, which notwithſtanding appear'd upon many Tryals to have been a malicious Accuſation, nothing of this having been laid to his charge, when he was elected and ordained.

Secondly, It was a moſt diſhonourable and ſhameful Schiſm, as having been begun and carried on by a rich, proud and inſolent * Woman, who was obnoxious to the Rod of *Cecilian*, and corrupted *Secundus* the Primate of *Numidia*, and many other *African* Biſhops, into a Faction againſt him, together with thoſe ſacrilegious Presbyters, whom *Cecilian* had called to account for the Plate, and other Goods of the Church, which had been committed to their Truſt in the time of the Perſecution.

* *Lucilla.*

Thirdly, It was a moſt ſtubborn and prevalent Schiſm, which would not yield nor ſubmit to the Autority of the Emperor, the Sentence of two † Councils, the Determination of the Proconſul of *Africa*, nor the Judgement of the univerſal Church. On the contrary, the more it was condemned, it grew the more inſolent, and powerful, and oppreſſed not only the Church of *Carthage*,

† *Romanum & Arelatenſe.*

thage, where it first began, but made almost the whole Church of *Africa* revolt.

Fourthly, It was a most impudent Schism, the Schismaticks esteeming themselves as the only pure People of the World, and the Catholicks as Pagans and Idolaters, plundering their Churches, burning their Altars as polluted, and treading their holy Sacraments, which they found upon them, under their feet. They also denied them Christian Burial, and re-baptized and re-confirmed as many of them as revolted to them, and truly so general was the Revolt in all Parts of *Africa*, that the Catholick Communions looked more like Conventicles, then the Catholick Church.

* So called, *quod circum cellas vagantur.* Auguſt. *T.* 7. *p.* 76. *G. T.* 8. *p.* 334. *M. T.* 8. 335. *D. E.*

Lastly, It was a most bloudy and cruel Schism, as appears by the Feats of the * *Circellians*, or *Circumcellians*, whom the *Donatists* called *Agonistici*, because they fought for them, and destroyed the Catholicks in a most barbarous manner. For they were the † *Zealots* of the Faction, who thought they did God good service in making havock of the *Catholicks*, nay they were such furious Enthusiasts, that when they had none to kill, as St. *Aug.* saith, they would kill themselves. They laid wait for the *Catholicks* in the ways, and murdered both the Clergy and the People, they took them out of their Houses by force, to kill them, they beat them to death with Clubs, poured Lime and Vinegar into their Eyes, plundered and burnt their Houses, and murdered Bishops and Priests at the very Altar, and marched about day and night doing these horrible Exploits, under the conduct of *Donatist* Bishops and Priests.

† *Habebant Donatistæ per omnes penè Ecclesias suas perditum hominum genus perversum, ac violentum, velut sub professione continentium ambulantes qui Circumcelliones dicebantur, & erant ingenti numero, à turbâ per omnes ferè Africanas regiones constituti, qui malis imbuti doctoribus, audaciâ, superbiâ, & temeritate illicitâ, nec suis, nec alienis aliquando parcebant, contra jus, fasq; in causis interdicentes hominibus, & nisi obedissent damnis gravissimis, & cædibus afficiebant, armati diversis telis, bacchantes per agros villasq; ad sanguinis effusionem accedere non metuentes——intolerabiles persecutiones unitati Ecclesiæ compacti faciebant, ipsisq; sacerdotibus Catholicis & ministris aggressiones nocturnas atque diurnas, direptionesq; rerum omnium vi inferebant. Nam & multos dei servos cædibus debilitaverunt*——Possidonius *in vit.* Auguſt. *Vid.* Auguſt. *Ep.* 48. & 50. *De Hæresibus ad Quod-vult-deum.* *Ep.* 68. *Contra* Crescon. *l.* 3. *Enarrat. in* Ps. 10.

Prieſts. Nay the whole Sect was all Cruelty and Pride, for a *Catholick* no ſooner turned *Donatiſt*, but he alter'd his temper, and became impatient, furious, haughty and contentious, and indeed the many Maſſacres and Devaſtations the whole Party committed, ſhews they delighted in Cruelty and Bloud. Such was the Schiſm of the *Donatiſts*, and it deſerves to be well conſidered by thoſe, who are apt to make uncharitable Reflections upon the Church of *England*, or have a mean opinion of her Communion upon the account of the *Engliſh* Schiſms.

The *Arian* Schiſm firſt began in *Alexandria*, and had its Name from *Arius*, a Presbyter of that Church. At the firſt broaching of his Hereſie, he was oppoſed by *Alexander* his Biſhop, and part of the Clergy and People adhering to the Biſhop, and part ſiding with *Arius*, from this ſmall ſpark, ſaith * *Socrates*, came ſuch a fire, as made a Conflagration in the univerſal Church. Firſt, It enflamed the Churches of *Ægypt*, *Lybia*, and the upper *Thebais*, and from thence was blown into all the other Churches, when, as † *Euſebius* writes, one might have ſeen not only Biſhops contending with one another, but the People rent into Factions, ſome inclining to this Party, and ſome to that, and when the Pagans alſo took advantage from thoſe Diviſions of the Chriſtians, to expoſe Chriſtianity in their Theatres, and turn it into ridicule.

* *Lib.* 1. *c.*6.

† *De vit.* Conſtant. *l.*2. *c.*62.

This ſad eſtate of the *Catholick* Church, drew tears from the eyes of *Conſtantine*, and moved him to call the Council of *Nice* to compoſe this Difference, and another not much leſs, about a matter of far leſs moment, which had riſen between the Eaſtern and Weſtern Churches, about no greater matter then the obſervation of *Eaſter*-day.

The unanimous Decree of the Council againſt *Arius*, and his Doctrine backed with the Autority of the Emperor, did for the preſent ſilence the *Arian* Controverſie; but

but his Son *Constantius* turning *Arian*, it broke out with more fury then formerly, and caused so much Sedition and Bloudshed in Christian Cities, especially about the * choice of Bishops, and so many Subdivisions in opinions among the *Arians* themselves, that one may well wonder, how ever Christendom came to be at peace and unity again. Then not only Bishops were divided against Bishops, but Councils contradicted Councils. Then were made at several Times and Places, no less than nine Forms of Confession, most of them differing from one another, and all from the *Nicene* Creed. Nay then not only the *Arians* were divided among themselves, but the Orthodox, about the manner of receiving the convert *Arians* into Communion, † *Lucifer* and his Party standing upon stricter terms then the rest. I have given this short Account of the *Arian* Schism, to shew how not only this and that Church, but the whole Catholick Church, may at one time labour under Schism. And upon making particular enquiry into particular Churches, we shall find how in many of them there was Bishop against Bishop, Altar against Altar, and Communion against Communion, which made *Julian* the Emperor scoptically say, That the Son of *Mary* had now verified his own Saying, that he came not to send Peace upon the Earth, but a Sword.

* Socrat. *lib.* 2. *c* 6, 7, 11, 12, 13, 16, 28.

† *Faustin. & Marcell. lib. precum ad imper. Val. Theodos. & Arcad.* Socrat. *l.* 3. *c.* 9.

At *Alexandria* there were two opposite Churches owning two opposite Bishops; the Orthodox, who still adhered to *Athanasius*, present, or absent, and the *Arians*, who received *Gregory*, and *George*, and the rest that were put in his Place.

At *Antioch* there were at one time three opposite Churches; one of the *Arians*, of which *Euzoius* was Bishop, one of converted *Arians*, of which *Meletius* was Bishop, and one of those who never fell into *Arianism*, of which *Paulinus* was Bishop, and yet the divided state of Christendom at this time, was no offence, or wonder

to

to a wise Pagan, I mean the Philosopher *Themistius*, who in a * Speech which he spoke to the Emperor *Valens*, to perswade him to moderate his cruel Persecution of the Orthodox, told his Majesty, That he ought not to admire at the disagreement of Opinions among the Christians, which was but small, if compared with the multitude and confusion of Opinions among the *Greeks*, among whom there were above 300 different Sects. Nay he pray'd him to consider, that the most excellent and useful Arts had never arrived to such perfection, but by difference of judgement, and strife among the Artists themselves; nay that Philosophy, the Mother of all good Arts, had risen from small beginnings, to such a height of perfection, by differences among learned men.

* Socrat. *H. E.* *l.* 4. *c.* 32.

At *Constantinople*, and in many other Cities, there were formed Churches of *Arians* and *Novatians*, under their respective Bishops, opposite to one another, and both in opposition to the true Catholick Church. From this toleration of separate and opposite Churches, arose many † Differences, || Tumults, Quarrels, and Bloudshed, as when the *Arians* assembled in the *Piazza's of Constantinople* by night, and from thence went through the Streets of the City, singing alternative Hymns against those *who believed three to be one Power*. *Chrysostom*, the Catholick Bishop, fearing lest the People might be drawn from the Church by such Hymns, appoints some of the *Catholicks*, in opposition to the *Arians*, to go about singing nocturnal Hymns against their Opinions, upon which the * two Parties meeting one another, and being more willing to fight then to sing, they fell to violence, and in the Conflict many on both sides were wounded, and some slain.

† Socrat. *H. E.* *l.* 6. *c.* 22.
|| *Id.* *l.* 5. *c.* 13.
* Socrat. *l.* 6. *c.* 8.

Nay in *Rome* it self, which now boasts so much of its Unity under one Head, in *Rome* the pretended Center of Christendom, there have been as shameful, wide, and violent Schisms, as any were ever in the Christian World,

World, Schisms * not upon the account of any pretended Heresie, or dislike of Ceremonies, nor consisting in a separation of the Clergy and People from the Bishop, but Schisms of a more dangerous and scandalous nature, betwixt *Rival Popes* and their Parties, when there were several Pretenders to the Chair of St. *Peter*, and some adhered to this Pope, and some to that. Thus in the Reign of *Valentinian*, upon the death of Pope *Liberius*, the Clergy and People of *Rome* were divided in the choice of a Bishop to succeed him. The holy part of the People which adhered to *Liberius* in his Banishment, against the perjured and usurping Pope *Felix*, being convened by *Ursinus*, *Amantius*, and *Lupus*, chose † *Ursinus*, but the perjured part of the Clergy, which broke the solemn Oath they had made, not to choose a Bishop during the Banishment of *Liberius*, and that part of the People which adhered to them, chose *Damasus* Bishop, who was one of those who broke his faith with *Liberius*. *Ursinus* was ordain'd Bishop by *Paul* of *Tibur*, and *Damasus* was ordained by others in the *Lateran* Church, and part of the Clergy and People adhered to one, and part to the other, with very great Animosities on both sides. Where was the Unity of the *Roman* Communion, when the *Roman Church* had two opposite Popes, and the People were divided into two separate Churches under them? *Damasus* indeed prevailed, not by the merits of his Cause, or that he had the better claim, but by bribing the Courtiers, and great men of *Rome*, and intrigueing with the || Matrons of the City, and so procuring the Banishment of *Ursinus*, who was chosen by the faithful and holy part of the People, which suffer'd their bloud to be shed for him, and the justice of his Cause, and after his Banishment owned themselves to be his Flock, and refused communion with *Damasus*, believing him to be the rightful Pope. *Damasus* from the first was so enraged against them, that he

* Οὐ διά τινα αἵρεσιν ἢ σχῆσιν, ἀλλὰ περὶ τὸ μόνον τὶς ὀφείλει τῷ δήμῳ θρόνῳ ἐγκρατὴς γενέσθαι. Socrat. *E. H. l.* 4 *c.* 29.

† *Alias* Ursicinus.

|| He was called, *Matronarum Auriscalpius.*

he hired the Rabble to outrage them; they made a great ſlaughter of them for three days together at the Temple of *Julius*, then in the Church of *Sicininus*, called alſo the Church of *Liberius* *, where they killed an hundred and ſixty, and wounded very many more, whereof a great part died of their Wounds. But all this did not deter them from meeting together, but three days after they aſſembled again, reciting againſt *Damaſus* thoſe words of our Lord, Fear not thoſe who can kill the body, but are not able to kill the ſoul. Then they ſang out of the *Pſalms*, *The dead bodies of thy ſervants have they given to be meat unto the fowls of the air, and the fleſh of thy ſaints unto the beaſts of the field, their bloud have they ſhed like water on every ſide of Jeruſalem, and there was no man to bury them.* And often meeting together in the Church of *Liberius*, they cryed out, O Chriſtian Emperor! let all the Biſhops meet at *Rome*, let them try the Cauſe between *Urſinus* and *Damaſus*, and drive the Murderer from St. *Peter's Chair*. Theſe Complaints of the People coming to the ears of the Emperor, he called back *Urſinus* from Baniſhment; the People met him with great joy, but *Damaſus* by bribing the Court gets him baniſhed again. After this, he invited the Biſhops of *Italy* to a Feaſt upon his Birth-day. Some of them came, whom he would have perſwaded both by good words and money to depoſe *Urſinus*, but they deſired to be excuſed, telling him, that they came to celebrate his Birth-day, and not to condemn a man unheard.

* *Vid.* Marcellini *hiſt. l.* 27. *c.* 3.

This Account which I have given of the Schiſm between *Damaſus* and *Urſinus*, is taken out of the Preface of *Marcellinus*, a *Roman* Presbyter, and *Fauſtinus* a *Roman* Deacon, before the *Libellus precum*, or humble Supplication, which they preſented to the Emperors, *Valentinian*, *Theodoſius*, and *Arcadius*. I refer the Reader to it in the † *Oxford* Edition of *Fauſtinus*, and if he

† *A.D.* 1678.

pleaſe to conſult it there, he will find all that I have written, and ſome more remarkable paſſages, which, for brevity ſake, I thought fit to omit. I know very well that *Baronius* hath ſaid all he can to render this Account ſuſpected, becauſe it invalidates the Title of *Damaſus*, and interrupts the lawful Succeſſion to St. *Peter's Chair*.

First, He pleads that *Marcellinus* and *Fauſtinus* were Hereticks, and that their teſtimony is no more to be believed, then the teſtimony of Thieves againſt thoſe they have robbed. But was the *Luciferian Hereſie*, ſo called, an Hereſie indeed? *St. *Auguſtine* obſerves, that neither *Epiphanius*, nor *Philaſtrius*, put the *Luciferians* in the number of Hereticks, and is very willing to excuſe them from Hereſie. Or if it were a Hereſie, was it of ſuch a nature as to deprave and infatuate the Souls of men, and to deprive them at once both of truth and common ſenſe, in making of them write a heap of Lyes to the Emperor, while *Damaſus* was alive, with many more eye-witneſſes of the Schiſm, whom they might conclude would have publickly expoſed their Account, if it had been falſe? Was not *Lucifer* himſelf a very holy and excellent Perſon, notwithſtanding the ſeverity of his opinion, and a great Champion of the Church againſt the *Arians*, and might not thoſe who ſtood up with him for the ſtrictneſs of Church-diſcipline, and purity of Communion, out of hatred to *Arianiſm*, notwithſtanding their excuſable error, be as holy men as he? I am confident no unprejudiced man, that will obſerve what an excellent ſtrain of Piety and Zeal runs through their Works, can ſuſpect them capable of writing ſuch groſs Forgeries, as the Preface indeed contains, if it be not true.

* Auguſt. *de Hæreſ. ad Quodv. Luciferianos à Lucifero Caralitano Epiſcopo exortos, & celeriter nominatos, nec Epiphanius, nec Philaſter inter hæreticos poſuit: credo tantummodo ſchiſma, non hæreſin eos condidiſſe, credentes.*

But *Baronius* objects, that they aſſert *Urſinus* to have been ordained Biſhop before *Damaſus*, contrary to St. *Hierom* in his *Chronicon*, who ſaith, that *Damaſus* was ordain-

ordained first. But by his favour, their words in the Preface do not necessarily import so much, as the learned Annotator in the *Oxford* Edition hath observed; but if they did, why is not their Testimony as good against St. *Hierom*, as St. *Hierom's* is against theirs? and why may not he be supposed to have strain'd a little in favour of his Master *Damasus*, who had so obliged him, as well as they, to have prevaricated out of hatred to him?

Secondly, He opposes the Autority of *Ruffinus* against them, who relates the Story in favour of *Damasus*. But was not *Ruffinus*, as learned men observe, a very careless and oscitant Historian? How many Mistakes doth the learned *Valesius* observe in his History, in his Annotations upon *Socrates*? and which is it most reasonable to believe; an unaccurate man, that writes by hear say, and at a distance, and in a general History: or men that with great accuracy write of any Fact, which they had all the means of knowing exactly, and could not, unless they would wilfully, mistake.

Thirdly, He most frigidly objects, that *Ursinus* must needs have been the schismatical Bishop, because he was ordained by the Bishop of *Tibur*, and not of *Ostia*, to whom, he saith, it did belong to ordain the Bishops of *Rome*. It is true, it was the custom of the Metropolitans and Patriarchs, to be ordained by some of their neighbouring com-provincial Bishops, as St. *Aug.* observes, in defence of *Cecilian's* Ordination against the *Donatists*; and this he proves by the example of the Bishop of *Ostia*, who usually ordained the Bishop of *Rome*. But what tho' that Bishop did usually ordain the *Roman* Bishops, doth it follow from thence, that he was Judg of their election, and that if the See was vacant, or the Bishop of it sick, or absent, or superannuated, and could not,

Non expectaverit Cecilianus ut princeps à principe ordinaretur, cum aliud habeat Ecclesiæ Catholicæ consuetudo, ut non Numidiæ, sed propinquiores Episcopi Episcoporum Ecclesiæ Carthaginis ordinent: sicut nec Romanæ Eccleſiæ ordinat aliquis Episcopus Metropolitanus, sed de proximo Ostiensis Episcopus. Aug. *in brev. collat. dieb.* 31. *c.* 3.

not, or had no mind, and would not do that office, that another, for example, the Biſhop of *Tibur*, might not do it as well? Some of theſe perhaps might be the Caſe when *Urſinus* was elected: for we do not read that the Biſhop of *Oſtia* ordained *Damaſus*; or if he had for certain ordained him, might not *Damaſus* have corrupted him, as well as the Courtiers and Magiſtrates of *Rome*, or have engaged him to his Party *precibus & pretio*, as the Preface ſaith he would have engaged the Biſhops of *Italy* to condemn *Urſinus*? And methinks if his had been the juſter Cauſe, he ſhould for his reputation have committed the hearing of the whole Matter to a Council of Biſhops, and got him and his Party condemned, as *Cornelius* got *Novatus* and his: but this he never did, which is no ſmall preſumption, that his Election was not ſo juſtifiable, and his Right ſo clear, as *Baronius* would have it to be. But whether it were or no, doth not directly concern my preſent Deſign, which is chiefly to ſhew, what a violent, dangerous, and ſcandalous Schiſm this was, which happened in the *Roman* Church. It was ſo violent, that according to * *Ruffinus*, and the *Greek* Hiſtorians, out of whom I might have deſcribed it, it cauſed a great deal of Bloudſhed in Churches; ſo dangerous, that the Souls of many on the one ſide or other muſt needs have miſcarried in it; and ſo ſcandalous, that it gave occaſion to a † Pagan Hiſtorian to make ſuch Reflections, as I wiſh, for the honour of the *Roman* See, and the holy Epiſcopal Office, had never been made. It happened in the year 366, and after the death of Pope *Zoſimus*, there happened another ſcandalous and horrible Schiſm between *Boniface* and *Eulalius*, in the year 419, which cauſed ſuch great and dangerous Tumults in the City, that *Honorius* the Emperor, who was then at *Milan*, was not without apprehenſions what might be the conſequence of it, and therefore to prevent all preſent danger, commanded both of them to be put out of *Rome*.

* *Ut repleretur humano ſanguine orationum loca.*

† *M. Marcellinus in loco ſupra citat.*

To

To pass over many intermediate Schisms in after Ages, there happened many more of a very scandalous nature, between contradictory Popes assisted by contradictory Parties and Councils, who could not agree about the rightful Pope. Thus in the year 891, the Church of *Rome* was miserably divided between *Formosus* and *Sergius*, who were both chosen in *Rome* by different Parties; and tho' *Formosus* prevailed, yet *Stephen* the *6th.* his next Successor but one, abrogated and nulled all his Orders, and degraded all whom he had ordained, and gave them new Orders. In the year 965. there happened a great Schism after the death of *John* the *12th.* betwixt *Benedict* the *5th.* and *Leo* the *8th.* *Platina* could not determine which was the right Pope, but puts them both in his Lives; but *Onuphrius*, in his Annotations upon the Life of *Benedict*, and in his Ecclesiastical Chronology, saith expressly, that *Benedict* was the Schismatick, and *Leo* the lawful Pope. * *Baronius* is of the contrary opinion; he makes *Leo* the Antipope, and *Benedict* the Pope; and † *Genebrard* confesses, that their Historians are not agreed which of the two was the rightful Successor to St. *Peter's Chair.* In the year 1080. the whole Peace of Christendom was disturbed by the Schism, which happened betwixt *Clement* the *3d.* and *Gregory* the *7th.* In the year 1118. began the Schism between *Clement* the *8th.* and *Gelasius* the *2d.* and *Gelasius* dying, it continued between *Clement*, and *Calixtus* the *2d.* who was chosen in the room of *Gelasius.* The Emperor was for *Clement*, but the Kings of *England* and *France* were for *Calixtus*, tho' the *English* Clergy and People were much divided in their opinions, some maintaining the one, and some the other, and some again that neither Party was duly elected: but *Calixtus* having taken his Rival prisoner by the help of a good Army put an end to that Schism. After the death of *Adrian* the *4th.* in the year 1159, happened a grievous Schism, betwixt

* *In anno 965. Tom. 10.*

† *In Chron. p. 827.*

* *Victor*

* *Victor* the 4*th.* and *Alexander* the 3*d.* which for 19. years mightily disturbed the Christian World, some of the † Cardinals chose the one, and some the other, and after their respective elections both were ordained, and sent out || Circular Letters with contradictory protestations and remonstrances, attesting God to the truth of what they said. *Alexander* called God to witness in his Letters, that he was chosen by all the Cardinals but three, and yet the Cardinals of *Victor*'s Party in a (*) publick declaration protest that he was chosen by nine Cardinals.

* *Maximum Ecclesiæ Schisma oriri cœpit quod xix annis miserabiliter duravit.* Otton. Frising. Chron. *Lib.*7. *Cap. ult.*

† *Cardinales in seditionem conversi geminâ electione scindunt Unitatem.* Radevic. Frisingensis *L.* 2. *C.* 43.

|| *Id. I.* 2. *C.* 50, 51.

(*) Radevic. Frising. *L.* 2. *Cap.* 51.

The Emperour, to put an end to this Schism, calls a Council at *Pavia*, and to that end wrote to *Alexander*, and the Cardinals, and also to the *Tramontan* Bishops to meet there. The (†) Council being met, the Emperour made a speech to them, to exhort them with Fasting and Prayers to commend the Cause of the Church to God, and after seven days discussion of the Controversy between the two Popes, they gave sentence in behalf of *Victor*, and the Canons of St. *Peter* at *Rome*, in a Letter to the Emperor and the Council, did assure them, that the uncorrupt and better part of the Cardinals were for him; whereupon the Emperor ratified and confirmed his Election, and by his Edict commanded he should be received as Pope. He died after he had sate four years, and was succeeded by *Paschal* the 3*d.* *Callistus* the 3*d.* and *Innocent* the 3*d.* all opposite Popes to *Alexander* the 3*d.* whom the *Roman* Writers affirm to have been the true Pope. But the most grievous Schism of all the rest, was that which began in the year 1378. between *Urban* the 6*th.* and *Clement* the 7*th.* *Urban* kept his Seat at *Rome*, but *Clement* at *Avignion*, and the *Germans*, *Hungarians*, *English*, and part of *Italy*, stood

† *Id. l.* 2. *c.* 64, 65, 66, 67.

ſtood for the former, and the *French* and *Spaniards* for the latter: *Urban* created 54 Cardinals, and *Clement* 36.

The Schiſm between theſe two Popes and their Succeſſors, laſted about 50 years, or according to * Mr. *Foulis* (who accounts the Schiſm of *Felix* againſt *Eugenius* as a part of it, becauſe it ſprung from it) above 70 years, during all which time, excepting the interval between *Clement* and *Felix* the 4*th.* there were two oppoſite Lines of Succeſſion to St. *Peter's Chair*, till *Felix*, whom the Council of *Baſil* ſet up againſt *Clement*, upon the earneſt entreaty of the Emperor, reſigned up all his Intereſt to the Popedom, and left *Nicolas* the 5*th.* Succeſſor in the Line of *Urban*, ſole ſoveraign Pontif in the *Roman* Throne. Nay during the time of this Schiſm, there were ſometimes three Popes; for the Cardinals thinking to end the Schiſm, called a Council at *Piſa*, where they depoſed *Gregory* the 12*th.* one of *Urban's* Succeſſors, and *Benedict* the 11*th.* one of *Clement's* Succeſſors, and choſe *Alexander* the 5*th.* who died before he had ſate a year. *Alexander* was ſucceeded by *John* the 23*d.* who created 16 Cardinals, and ſate ſeven months, till the Council of *Conſtance* perſwaded him to recede, and become a private man again. A man would think, that of all Chriſtians in the World, a *Roman Catholick* ſhould be moſt backward to upbraid the Church of *England* with Schiſm, conſidering what frequent and violent Schiſms his own Church hath laboured under in former Ages; Schiſms that have rent the Union, and ſplit, if not interrupted the Line of Succeſſion in the *one Catholick Church*, and brought it to ſuch a ſad condition, that the ſecular Authority has been fain to determine of two or three Popes, which was rightfully elected, and which not. Thus in the Reign of † *Rich.* the 2*d.* the Parliament of *England* did declare in an Act for that purpoſe, that *Urban* the 6*th.* and not his Antagoniſt

* Hiſtory of Popiſh, &c.

† 2, & 3 *Rich.* 2. *c.* 6. *A.D.* 1378.

goniſt *Clement*, was duely choſen Pope, and ought to be accepted and obeyed in this Realm. I never ſaw the Original, but ſhall ſet down the Abridgment of it, out of Sir *R. Cotton's Exact Abridgment of the Records*, in the following words.

An Act that Pope Urban *was true and lawful Pope, and that the Livings of all Cardinals, and other Rebels to the ſaid Pope, ſhall be ſeized in the King's hands, and the King to be anſwered by the Profits thereof, and that whoſoever within this Realm ſhall procure or obtain any Proviſion, or other Inſtrument, from any other Pope then the ſaid* Urban, *ſhall be out of the King's protection.*

Serjeant *Raſtall* hath another Abridgment of this Act, ſomewhat different in one paſſage, but in all the reſt to the ſame effect.

An. 2 *R.* 2. *c.* 7. *It was agreed, that* Urban *was duely elected Pope, and ought to be obey'd as Head of the Church, and that all Benefices and Poſſeſſions of Cardinals, and other the King's Enemies, ſhould be ſeized. And it was enacted, that if any purchaſed by proviſion, any Benefice or Grace, by any other named Pope then of Pope* Urban, *or be obedient to any other Perſon as Pope, he ſhould be out of the King's protection, and his Goods ſeized.*

Raſtall's Statutes, Tit. Proviſion and Præmunire. p. 356. 8.

I ſhould not have brought this Act upon the Stage, but that the Gentlemen of the *Roman* Communion, are ſo apt to miſcall our Church a *Parliamentary* Church, and our Religion a *Parliamentary* Religion, only becauſe our Laws confirm and eſtabliſh the Sanctions of the Church of *England*, as the Imperial Laws and Edicts formerly did the Decrees of general Councils; particularly, as * *Conſtantine* the Great, who ſate in the *Nicene* Council, confirmed the *Nicene* Creed, and all other things that were ordained by the Council of *Nice*, when he was but a *Catechumenus*, or Learner of the Chriſtian Religion. He ſaid of himſelf, that he was Τῶν ἔξω Ἐπίσκοπος, and after his death, the Fathers ſurnamed him,

* The external Biſhop of the Church.

him, Ἰσαποστόλους; and whosoever will take the pains to run over, but with a cursory eye, the *Novels* of *Justinian*, the *Nomocanons*, and *Basilicks*, the *Capitularia* of the old *French*, and the Laws of our *Ancient Saxon* Kings, will find, that our religious Princes, since the Reformation, have intermedled no more with the Affairs of the Church, then Christian Princes formerly did.

Equal to the Apostles.

Spelm. concil. vol. 1.

But to return thither, where I broke off, I desire the Reader to take notice, That of 29 or * 30 Schisms in the Church of *Rome*, I have taken notice but of nine, and that if it were requisite to say more of the *Roman* Schisms and Differences, I could add another Account of *Anti Cardinals*, and *Anti-Councils*, to this short one of the *Anti-Popes*.

* *Onuphrius* reckons so many.

CHAP. II.

Shewing, That Schisms and Divisions, and the consummation of them, in opposite Communions, are no good Argument against the Truth, or Goodness, or Reputation of a Church.

II. HAving in the former Chapter, I hope, clearly demonstrated, that the universal Church, and all the particular Members of it, are subject to *Heresies* and *Schisms*, I proceed in this to shew, that they are no Argument against the Trueness, or Goodness or Reputation of any Church, because what is incident to the whole Church, and all the parts of it, cannot be a good Argument against any *one*. If the Body may lose an Arm, it can be no disparagement to the Hand to have a Finger drop off; or if a Tree, to which St. *Cyprian* compares the Catholick Church, may have a Bough rent off from its Body, it can be no disgrace to a Bough to lose a rot-

ten Branch, or to a Branch to loſe a rotten Twig. If the Hand cannot in reaſon or prudence upbraid the Foot with the loſs of a Toe, becauſe it may loſe a Finger, then certainly nothing ought to be concluded from a common Affection of all Churches, to the prejudice or diſhonour of this, or that particular Church.

When our Saviour was told of the *Galileans*, whoſe bloud *Pilate* mingled with their Sacrifices, *Suppoſe ye* (ſaith he unto thoſe that told him of it) *that theſe Galileans were ſinners above all the Galileans, becauſe they ſuffered ſuch things, I tell you nay, but except ye repent, ye ſhall all likewiſe periſh; or thoſe eighteen upon whom the Tower in Siloe fell, think ye that they were ſinners above all the men that dwelt in Jeruſalem, I tell you nay, but except ye repent, ye ſhall all likewiſe periſh.* Our bleſſed Redeemer teacheth us from theſe Examples, how unreaſonable and uncharitable it is to cenſure particular Perſons, when the common Misfortunes of Mankind fall upon them. For the *Galileans*, who were murdered by *Herod* at their Devotion, were no greater Sinners then other men; and thoſe upon whom the Tower in *Siloe* fell, were, it ſeems, as good as their Neighbour, tho' the *Jews* were ſo apt to think and ſpeak hardly of them for their Misfortune, contrary to the Doctrine of their own Scriptures, which taught them, that there is one Event unto all, and that no man can know the Love or Hatred of God by all that is before him. *All things* (ſaith the Preacher) *come alike to all, there is one event to the righteous and to the wicked, to the clean and to the unclean, to him that ſacrificeth, and to him that ſacrificeth not.* And as it is with particular men, in reference to the common Misfortunes of Mankind, ſo it is with particular Churches, in reference to Diviſions and Separations, which are common Accidents to all Churches, good, or bad, true, or falſe, pure, or corrupt, Catholick, or un-Catholick, that are called by the Name of Chriſt.

Chriſt. They are all alike ſubject to Diviſions, and ſub-Diviſions in Religion; and therefore thoſe who argue againſt any Church upon that ſcore, treat her in the time of her Calamity, as *Job*'s Friends treated him, who turned his Misfortunes, which might have fallen upon themſelves, into Arguments againſt him, to prove that he was an Hypocrite, and not pure and upright, as he pretended to be.

But in the primitive Times, men were not ſuch miſerable comforters of Churches afflicted with Diviſions. Then they were better Logicians, and better Chriſtians, than to think a Church was not Catholick, or in the favour of God, becauſe Hereſies and Schiſms aroſe in it; as appears from the Salutations which St. *Paul* gave unto the Church of *Corinth*, when it abounded with Hereſie, Faction, and Diſſentions, as I ſhewed in the former Chapter. In the beginning of both his Epiſtles, he ſalutes them in this manner: *Paul, an Apoſtle of Jeſus Chriſt, unto the Church of God which is at Corinth.* It was ſtill the Church of God, tho' there were Hereticks, and factious Parties of men in it; nay ſo far was he in his infallible judgement, from unchurching the Flock of Chriſt there upon the account of Diviſions, that he in effect apologized for them, and for the goodneſs and wiſdom of God that ſuffered them; for (ſaith he) *there muſt be * hereſies among you, that thoſe who are approved may be made manifeſt.*

* *Ac ſi diceret: ob hoc hæreſes non ſtatim divinitus evadicantur authores, ut probati manifeſti fiant, id eſt, unuſquiſque quam tenax & fidelis, & fixus Catholicæ fidei, ſit amator, appareat.* Vincent. Lirin.

So St. *Clement* begins his Epiſtle to the ſame Church, which was written upon the occaſion of a great Schiſm, in this manner, *The Church of God at Rome, to the Church of God at Corinth.* It ſeems the Church at *Corinth*, rent and torn as it was with inteſtine Diviſions, was the Church of God as well as that of *Rome*, in which there were then no Diviſions at all. St. *Peter*'s next and immediate Succeſſor bewailed the ſad Misfortune of the *Corinthians*, but he did not unchurch them for it; he

told them, how it occaſioned their venerable and illuſtrious Name to be evil ſpoken of, but nevertheleſs he
* §. 1. called them the * *elect of God.* And ſo *Conſtantine* the Great, in an Epiſtle which he wrote to the *Alexandrians*, when they were very infamous, upon the account of the deadly Feuds and Separations which divided their Com-
† Socrat. *H. E.* *l.* 1. *c.* 9. munion, ſalutes them in theſe words : † *Conſtantine the Emperor, to the Catholick Church of Alexandria.* Not
‖ *L.* 1. *c.* 27. long after, when the *Arian* Biſhops ‖ conſpired againſt *Athanaſius*, to get the Emperor to depoſe him, and his Majeſty upon hearing his Cauſe, found their Accuſations to be falſe, he wrote a Letter in his behalf to the
* Athan *opera*, *vol.* 1. *p.* 779. *Alexandrians*, of which this is the Title : * *Conſtantine*, the great Emperor, to the People of *the Catholick Church*, which is at *Alexandria.* When he wrote this Letter to the People of *Alexandria*, it abounded with *Melitians* and *Arians*, who had formed themſelves into oppoſite Communions, and yet thoſe ſchiſmatical oppoſite Communions, were in the judgement of that learned Emperor, no Argument againſt the *Alexandrian* Church. So *Conſtantine* junior, ſhortly after his Father's death, before he aſſumed the Title of *Auguſtus*, directed Letters to the Church of *Alexandria*, in favour of *Athanaſius*,
† Socrat. *H. E.* *l.* 2. *c.* 3. with this Superſcription : † *Conſtantine Cæſar, to the People of the Catholick Church of the Alexandrians.* Notwithſtanding all the Sects and Sectaries of *Alexandria*, the Church ſtill remained Catholick, in the Communion of the Faithful, who retained the ancient Apoſtolical Doctrine and Diſcipline. Theſe wiſe Emperors conſidered, that the Tares could not alter the property of the Wheat ; and therefore tho' there were a World of Hereticks and Schiſmaticks in *Alexandria*, and all the Regions round about it, yet they called the Church a Catholick Church. It was every jot as Catholick then, as it was before the *Melitian* and *Arian* Schiſms, when the People were of one mind, and one Communion ; for

it

it is not the great number of Church members in any Dioceſs, Province, or Patriarchat, but the cauſe and nature of the Communion, that makes a true Church. Otherwiſe, if Churches muſt be no longer reputed truly Catholick and good, then all the Members which are, or ought to be of it, are unanimous, and communicate together, then it muſt follow, that both the Church univerſal, and every particular Member of it, long ſince loſt their Catholick nature, and were no true Churches in the eyes of God. What, for inſtance, became of the Church Catholick, after the Council of *Ariminum*, when almoſt the whole Chriſtian World became *Arian*, except a very * ſmall number of Biſhops, who ſtuck to the profeſſion of the Catholick Faith? More particularly, what became of the Church of *Rome*, when Pope *Liberius* embraced the *Arian* Communion, and ſubſcribed to the Sentence of the *Arian* Biſhops againſt *Athanaſius*, as † *Baronius* acknowledges, tho' he endeavours to prove, that he never ſubſcribed to the *Arian* Confeſſion, or Hereſie? Nay what became of it, eſpecially upon their Principle, when Pope ‖ *Honorius* the *1ſt.* fell into the Hereſie of the *Monothelites*, for which he was condemned by the *6th.* General Council, and anathematized for it after his death by the *2d.* Council of *Nice*, which they receive for the *7th.* General Council? Nay, if Hereſies and Schiſms are good Arguments, or juſt matter of Exception againſt any Church, what ſhall we ſay to the Church of *Rome*, upon the account of the *Novatian*, and all the other *Antipapal* Schiſms mentioned in the former Chapter? Or to go farther back into Antiquity, what Apology ſhall we make for her, when * *Blaſtus*, and *Florinus*, a degraded *Roman* Presbyter, raiſed a great Schiſm in *Rome*, endeavouring to introduce new Doctrines, which † *Irenæus* confuted in Books written for that purpoſe? Their Doctrines were very abſurd, as well as inconſiſtent, with the Faith and Tradition of all Churches,

* *Libellus precum, p.* 8,9,10, 11. Vincent. Lirin. *c.* 6.

† *Eccleſ. Ann. T.* 3. *p.* 761, 762, 763.

‖ *Vid. Nili Archiepiſcop. Theſſalon. de primatu Papæ, lib.* [*qui eſt ad calcem Salmaſ. de primatu Papæ,*] *p.* 33,34,35, & *p.* 61.

* Euſeb. *H. E. l.* 5. *c.* 15.

† *c.* 20.

Churches, and yet they drew away many from the Church of *Rome*, and enticed them to embrace their Opinions. Nay, what ſhall we do to defend her in the Time of Pope *Victor* and *Zephyrinus*, when ſhe was infeſted with the Hereſie, *which aſſerted our Lord to be a meer man?* This damnable Hereſie was firſt taught at *Rome*, by *Theodotus*, no better a man then a Tanner, for which he was excommunicated by Pope *Victor*; and afterwards in the Time of his Succeſſor *Zephyrinus*, it came to a perfect Schiſm, when the Hereticks made *Natalis* the Confeſſor, a Biſhop of the Hereſie, and ſettled a Maintenance upon him. One of the Scholars of *Theodotus* the *Tanner*, was another *Theodotus* a *Banker*, a great promoter of the Schiſm; and therefore I cannot but wonder, that any *Roman Catholick*, who underſtands Antiquity, ſhould upbraid the Church of *England*, with the Preaching of Mechanicks and Tradeſmen, when a Tanner and a Banker, in the 2*d.* Century, were the Ring-leaders of ſuch a peſtilent Hereſie in the Church of *Rome*, and as an Author of that Time reports, *impudently took upon them to adulterate the Scriptures, and reject the Canon of the primitive Faith.* Why ſhould men, pretending to Senſe and Learning, uſe an Argument that is ſo eaſily retorted upon themſelves, and when it is purſued into all its Conſequences, makes it impoſſible for them to defend either the Church Univerſal, or any particular Member thereof? What will they ſay for the primitive Church, by way of defence againſt the *Gnoſtical* Hereſies, if they argue againſt that, as they are wont to argue againſt the Church of *England?* Or to paſs over the Schiſms, of which I have given ſome Account in the former Chapter, how can they by their way of arguing, maintain the Church of *Antioch* to have been Catholick, in the Time of *Paulus Samoſatenſis*, who revived the Hereſie of *Theodotus*, and taught, that *Chriſt by nature was no more then a meer man?* For this Reaſon, he held

Euſeb. *H. E. l.* 5. *c.* 28.

Com-

Communion with the Followers of *Artemon*, the Author of this damnable Hereſie, teaching that Chriſt was from the Earth, and damning the Hymns which uſed to be ſung in Churches to his honour, as novel Compoſures, and letting his Followers chant forth Hymns to his own praiſe in the Church, and tell the People that he was an Angel ſent from God. Was there ever ſuch an heretical and blaſphemous Archbiſhop in the Church of *England* ſince the Reformation, as this? But if there had been more then one ſuch, the Church of *England* nevertheleſs would have been a truly Catholick Church, as this of *Antioch* then was in the judgement of the Council that depoſed *Paul*. For in that excellent * Epiſtle, which the Council wrote *to the Biſhops and Preſbyters of the whole Catholick Church under Heaven*, they tell them, after a long recital of *Paul*'s Impieties, that they were neceſſitated to depoſe him, and ordain another in his ſtead over *the Catholick Church*.

* Euſeb. *H. E.* l. 7. c. 30.

I might alſo ask them, upon their way of treating the Church of *England*, upon the ſcore of the *Engliſh* Hereſies and Schiſms, what they can ſay for the Church of *Conſtantinople*, in the Time of *Macedonius* and *Neſtorius*, who were both Patriarchs of that Church, and both fell into Hereſie and Schiſm? When a Biſhop, and much more a Patriarch, leads the Flock into by-paths, the Schiſm is more deplorable, but yet it is not the Apoſtaſie and Seceſſion of one, or two, or more Biſhops, if that ſhould happen, that can deſtroy the Catholick and Apoſtolick nature of any Provincial, Patriarchal, or National Church. For, as I obſerved before, it is not the number of Communicants, but the cauſe or ſoundneſs of Communion, that makes a true Church; and therefore were there both for kind and number, ten times as many more oppoſite Sects and Communions, as there are in this Nation, and Biſhops at the Heads of them all, yet upon ſuppoſition that the Church of *England*.

land is found and Apoſtolical in Doctrine, Worſhip, and Diſcipline, that * ſmall number adhering to her Communion, muſt be the true Church. Nay if all the Biſhops of *England*, but one, ſhould fall away from the Church of *England*, that † one Biſhop, and the Flock adhering to him, would be the true Church of *England*, and as true and Catholick a Church, as if there were not one Diſſenter in the Land.

* *Una eſt pars in quâ ſunt multi Epiſcopi, ſed ubi ſunt multi, illic——ſacra fides Chriſti violata eſt, ubi verò pauciſſimi ſunt, fides Chriſti vindicatur. Libell. precum, p. 9, 12, 13.*

† *Non dubitandum eſt paucos Epiſcopos eſſe pretioſos merito confeſſionis, & inviolabilis fidei, multos verò nullifieri merito hæreſeos——in causâ religionis, & ſacræ fidei non numerus numero comparandus eſt, ſed para illa Apoſtolica fides probata exiliis, probata cruciatibus licet unius, Multorum infidelitatibus præponenda eſt. ibid.*

The learned *Papiſts* know this very well, and therefore I wonder, that men pretending to Letters and Ingenuity, ſhould argue againſt the Church of *England*, from the *Engliſh* Hereſies and Schiſms. Furthermore, if this be a good way of arguing againſt Churches, then the Church of the *Jews* was twice involved in the conſequences of it; once by the Schiſm of *Corah*, and then by that of *Jeroboam*, who ſet up a Prieſthood and Altar at *Bethel*, in oppoſition to that of *Jeruſalem*, and by the ſeparation cut off ten Tribes in twelve from the true Church of God. Nay if this modiſh way of arguing be true, then the ſeparation of th Church of *England*, and other National Churches, from that of *Rome*, are as ſtrong Arguments againſt *it*, as the Sects and Schiſms among us are againſt the Church of *England*. There is no difference in the Caſe, becauſe they ſay, that all the Proteſtant Churches are ſchiſmatical for falling off from them, as we ſay the Congregational Churches are for falling off from ours; and if ours indeed is not a Catholick Church, but apparently under God's diſpleaſure, becauſe forſooth they can tell us of the *Presbyterians*, *Independents*, *Anabaptiſts*, and *Quakers*, then we may by juſt conſequence ſay as much of theirs, becauſe we can tell them of the *Waldenſes*, *Albigenſes*, *and Wiccliffians* of old,

old, and of late of the *Lutherans*, *Calviniſts*, *and Church of England-men*, who are all *Separatiſts* from the Communion of *Rome*. As thoſe we repute Schiſmaticks, ſprang out of our Church and Communion, ſo thoſe whom they repute Schiſmaticks, ſprang out of theirs; and therefore would not any man wonder, that they ſhould ſo far forget themſelves, as to uſe ſuch Arguments againſt the Church of *England*, and make ſuch Reflections upon it, as may be eaſily retorted upon themſelves, to overthrow their own Pretenſions to Catholiciſm, and weaken the Cauſe, and Reputation of their Church.

The Church of *Rome* (ſay they) is the Catholick Church, and the Church which Chriſt left upon Earth, and the Church of *England* hath ſeparated from it; and therefore, ſay we, in their looſe way of diſcourſing, the ſeparation of the Church of *England*, is a good Argument againſt the Goodneſs and Reputation of that Church, which Chriſt left upon Earth. Nay, ſay they, *Chriſt can have but one Church upon Earth, and we believe none can be that Church, but that which is called the Roman Catholick Church*; but then, ſay we, a world of Hereſies and Schiſms have been bred in that one Church, the Catholick Church of *Rome*, and therefore it is long ſince this one Church of Chriſt was one, or a true, and good Church. *Your Church* (ſay the two late Converts to us) *hath Unity, or not? if not, then ſhe is not the Church of Chriſt; if ſhe hath, why are there ſo many Sects and Schiſms among you?* Now, not to provoke ſuch Gentlemen *to* * *paint, and rip up the Sores of Proteſtancy*, your Church (may a *Turk* ſay to them) hath Unity, or not? if not, then ſhe is not the Church of Chriſt; if ſhe hath, why are there ſo many Sects among you? You ſay, you are the one Catholick Church, but what ſhall we do to find it in ſuch an huddle of Diſſenters as are in the Empire, *France*, *Great Britain*, *Sweden*, *Denmark*, and other Northern Countreys;

* A Net for the Fiſhers of Men, p. 111.

treys; and of * *Dissemblers and Indifferents* in *Italy*, *Spain* and *Portugal*, and even in *Rome* it self. If a *Mahumetan*, *Pagan*, or *Jew*, should argue thus against them, as they argue against us, they must either renounce their own Consequences, or sink under the weight of them; nay, if an Atheist, or Infidel, of any other kind, should take that advantage against Christianity, from the Schisms and Divisions of it, which they do against the best Church of Christendom, the Church of *England*, I appeal to their own Consciences, whether they must not deny their own Conclusions, or expose and betray the Cause of Christ. The Pagans argued so against Christianity in the primitive Times, because so many Sects grew up with it, and therefore the variety of Heresies and Schisms, which have sprung up in *England* since the Reformation, can be no Argument against the Church. It is no blemish to her to be in the same condition with the best and purest Churches, in the best and purest Times; it was so when the Apostles governed the Church, and the Spirit of God bid the Christians, Try all things, and hold fast that which is good.

Hitherto I have proved, that *Divisions* and *Separations* can be no good Argument, or matter of just reproach against any Church, because they are incident to all Churches, as I have shewed by a sufficient Enumeration of Particulars; and this will farther appear, if we consider, that they may be Arguments for, as well as against a Church, and a cause of just praise and commendation of it, as well as of just reproach. When they are just and reasonable, then indeed they are good Arguments against the Church where they arise, and give men just cause to reproach it; but when they are not

just

* *Ex eo ordine* [scilicet Cardinalium] *sunt quatuor, aut quinque, quorum nomina possum proferre, si vellem, quibus revera probetur nostra doctrina, saltem magna ex parte, & Romana exosa sit. Sed væ illis cum filius Dei enunciaverit fore ut is qui norit voluntatem Domini & non fecerit vapulet pluribus, quam qui non noverit. Væ illis iterum, pœnitentiam agant, nec ament gloriam hominum magis quam gloriam Dei.* P. Vergerius *in Annot. in Catalogum Hæreticorum*, p. 262.

juſt and reaſonable, but proceed from miſtake in thoſe that make them, or from worſe Cauſes, then they are good Arguments againſt the dividing Parties, and juſt matter of reproach to them, but none at all to the Church. Wherefore it argues want of Ingenuity, or great weakneſs of Judgement in men, to exclaim againſt a Church, upon the ſcore of Diviſions and Separations, before they have examined whether the Church or the Separatiſts are in the fault. In Reaſon and Charity this ought firſt to be done, before either the Church, or the Separators, or both, be condemned; but our Adverſaries of the *Roman* Church, without any regard to the Caſe betwixt the Church of *England* and the Diſſenters, loudly defame her in all Places with the Diſſentions and Separations, and object to our People the great difficulty and uncertainty of finding out, among ſo many oppoſite Churches and Religions, which is the right, if there be any ſuch, and therefore exhort them to take Sanctuary in that Church, which is at unity in it ſelf, and looks ſo like the one Catholick Church. But God be praiſed, the People of the Church of *England* are generally better inſtructed, then to be impoſed upon with ſuch looſe Talk. They underſtand very well, that as Separations from corrupt and impure Churches is a neceſſary duty, ſo as long as there are Devils to tempt men, there will alſo be unjuſt Separations from ſound and Catholick Churches, and that therefore Separations and Diviſions in the general, can neither make for, or againſt any Church. They know very well, that Churches, like natural Bodies, are of different Tempers and Conſtitutions, and that when any of them chances to undergo a ſeparation of Parts, the particular nature and conſtitution of it muſt be examined, before a man can ſafely conclude, whether the blamable Parts went off, or remained with the Church. In the ſeparation of Gold from the droſſie and ſpurious Parts; of Wine from the Lees;

of Wheat from the Chaff; and of the excrementitious Parts from the Chyle and Bloud, the baſe and impure, and unprofitable Parts go off, and the good, and pure, and profitable, ſtay behind: but in the ſeparation of Wheat from Tares, of Flower from the Bran, and in all Chymical Separations, the good, the generous, and ſpiritual Parts go off, and the refuſe and feculent ſtay behind. I have made uſe of this familiar Compariſon, to ſhew how Separations and Diviſions in the general, can be no rational Argument for or againſt any Church, until it be known what kind of Body that Church was before the Separation; ſound or corrupt; pure or impure; Catholick or not Catholick; Apoſtolical or un-Apoſtolical: And when this is once ſtated, then it will appear, whether the Diviſions and Separations which were made from her, make for her or againſt her. I ſay, when it is firſt known what kind of Church a divided Church was, before the beginning of the Diviſion, then it may be known, whether the Diviſion objected againſt it, be an Argument for or againſt the Trueneſs, Soundneſs, and Purity of it; but to argue *pro* or *con*, from Separations, before this is ſtated, is but to talk at Random, which it doth not become men of Learning and Ingenuity to do. According to this Rule, the Divines of *England* firſt proved, that the Communion of the *Roman Church* was not pure and Apoſtolical, and thence juſtified the Separation of the Church of *England* from it as neceſſary; and on the contrary they have proved, that the Communion of the Church of *England* is pure and Apoſtolical, and thence condemn the Separation of the Diſſenters from it as needleſs. They argue *à priori* againſt both: on the one hand proving, that the Wheat went off from the Tares, and on the other, that the Chaff went off from the Wheat. But to argue *à poſteriori*, and in general againſt a Church, meerly upon the ſcore of Diviſions, before we examine the Conſtitution of the divided

ded Church, and ſtate the Caſe between her and the Dividers, doth become no men eſpecially no Churchmen, but ſuch as having a weak Cauſe, muſt make uſe of popular, for want of ſound Arguments, and make the beſt they can of Sophiſtry, when Reaſon is not on their ſide.

CHAP. III.

That bare Unity, or want of Schiſms and Diviſions in Religion, are no ſound Argument of the Truth, Goodneſs, or Reputation of a Church.

III. HAving ſhew'd in the ſecond Chapter, That Diviſions and Separations are no Argument againſt the Trueneſs, or Reputation of any Church, I proceed to ſhew in this, That *bare Unity*, or want of Diviſions, is no Argument for the Trueneſs, or Reputation of a Church; and this I ſhall endeavour to demonſtrate three ways: Firſt, By ſhewing, That it is not the Unity, but the things in which a Church is united, that truly recommend and juſtifie a Church. Secondly, That Church-Unity may be the effect of culpable Cauſes. And thirdly, That all Churches, true or falſe, Catholick or not Catholick, are united in themſelves, and particularly, that the Church of *England* hath more potential and actual Union in it, then that of the Church of *Rome*.

Firſt then, It is not *bare Union*, but the things in which a Church is united, that muſt truly recommend and juſtifie it to the Chriſtian World, and prove it to be the Church of God. This is a ſelf-evident Propoſition, which all the Churches in the World will admit at firſt hearing, and the very Teſt, by which when Diſputes ariſe, they muſt be content to be tryed. For as

to

to this Particular, it is just in Ecclesiastical, as it is in Civil Law and Government, where it is not the Union, but the Things or Cause in which men are united, that distinguish lawful from unlawful Societies and Meetings; otherwise if bare Union and Agreement, how strict soever, were a Sign of, or a good Argument for the true and Catholick Church, then *Aaron* the high-Priest, at the Head of that Congregation, which worshipped the golden Calf, was the *true Church* of the *Jews*. He was their supream and lawful Pastor, and they were very unanimous in making the Calf after his direction, and in building an Altar before it, and in offering up Burnt-offerings and Peace-offerings, to use the new phrase, *in the presence of it*. They sate down to eat and drink before it, and said with one unanimous Acclamation, *These be thy Gods, O Israel, which brought thee out of the Land of Egypt*. I believe there never was a more perfect Union and Agreement in the Church of *Rome*, then among the Communicants of this sinful Congregation, nevertheless it was no Schism to divide from them, because they united in a sin. Their Union was their Crime, because the object of it was highly criminal, and God was provoked to consume them, because they agreed in a thing that was so abominable in his eyes.

So the *Corahites* were as firmly united under *Corah*, as the true Church was under *Moses* and *Aaron*. Two hundred Princes of the Assembly, with a great number of People, were firmly united together in a Cause, wherein they stuck together to the death, even till the Earth opened her mouth, and swallowed them up, and they went down alive into Hell. So likewise the ten Tribes were as firmly united at *Bethel*, as the two were at *Hierusalem*; they had number as well as union to plead, but notwithstanding both their number and union, they were but a great Schism, because they united in Innovations contrary to the will of God. So to pass

from

from the Jews to the Christians, there hath been at several times as strict an Union among Hereticks and Schismaticks, as among the Catholicks. The *Novatians* in particular were remarkable for their Concord, Unity, and Unanimity. So were the *Arians* generally all of one Communion, and very unanimous against the *Homousian* Doctrine, and yet they were but a great prevailing Schism when they were at the highest, and had almost gained the whole Christian World.

From these Examples it is plain, that in passing judgement upon Churches, we are not to look at the Union, so much as the Cause in which they are united. We are to consider if their Doctrine and Discipline be *Apostolical*, and their terms of Communion truly Catholick, and if they be so, then their Union in them is holy and laudable, and such as makes them true Churches of God. A concurrence of these things, is the genuine badge of a * truly Catholick and Apostolical Church, and if those of the *Roman* Communion, would have us admire their Union, and be made Converts by it, they must first make it appear to us that they are united in these things. Otherwise their Unity, instead of being an Argument for their Church, is a strong Argument against it, to prove that it is but a Conspiracy, and an over-grown Schism, from the one Catholick and Apostolical Church.

* *Ad hanc itaque formam probabuntur ab illis Ecclesiis quæ licet nullum ex Apostolis, vel Apostolicis Autorem suum proferant ut multò posteriores, quæ denique quotidie instituuntur: tamen in eâdem fide conspirantes, non minùs Apostolicæ deputantur pro consanguinitate doctrinæ.* Tertull. *de præscript. Hæres.*

But secondly, Church-unity may be the effect of culpable Causes; and by culpable Causes, I mean, only such as in a great measure make the embracing of any Religion, an *inspontaneous*, or unwilling action: and these are only two, Ignorance and Compulsion, when men either are of a Religion, which they would not be of, if they knew the faults of it, or when knowing the faults of it, they would certainly forsake it, were they not under force, but left to their own free choice. First

First then, *Church-unity* may be the effect of Ignorance, which was one great cauſe of the Unity and Agreement of almoſt all Mankind in Paganiſm: and therefore the *ignorance of the Gentiles*, is called *darkneſs* in the New Teſtament; as where our Lord is compared to the Day-ſpring, or Sun-riſing, which gave light to them that ſate in darkneſs, and in the ſhadow of death. So the Apoſtle of the *Gentiles* told them, It was their duty to ſhew forth the Praiſes of him, who had *called them out of darkneſs* into his marvellous light; and truly their ſpiritual darkneſs was ſo great, that God did in ſome meaſure excuſe their groſs error, in thinking that the Godhead could be like unto Gold, or Silver, or Stone, graven by Art, or man's device. Tho' men, who were the Off-ſpring of God, ought not to have had ſuch unworthy and abſurd Idæa's of him, yet, as the Apoſtle told the *Athenians*, The times of their former ignorance God winked at, but then commanded all the *Gentiles* every where at their utmoſt peril to repent.

There never was a more ſtrict and general Union among the *Jews*, or *Chriſtians*, then there was among the *Greeks*. For Paganiſm was become the Catholick Religion, or Superſtition, (as Catholick ſignifies univerſal) and was ſpread far and wide upon the Earth; and yet, as the Apologetical Writers replied to the *Greeks*, when they argued from the extent of their Religion, and the conſent of Mankind in it, their great agreement in Idolatry was the effect of their Ignorance; as plainly appeared from the preaching of the Goſpel, upon which they forſook thoſe dumb Idols unto which they were carried, even as they were led, and turned from their former Vanities and Superſtition unto the living God. They worſhipped the Gods, and obſerved their impure Rites, becauſe they knew no better; but when their Underſtandings came to be well informed, then they made a new and manly choice, ſuch as proceeded from

all

all the Principles of humane Actions, and plainly ſhewed, that Ignorance had hitherto been the Mother of their Idol-devotion, and by conſequence, that the choice of their former Religion wanted a ſufficient meaſure of knowledge, to make it a rational and truly willing choice.

I wiſh thoſe who pride themſelves ſo much in the Unity of the *Roman Catholicks*, would conſider, how far the Sons and Daughters of the Church of *England*, may uſe this Plea in their own defence, againſt their ſo much celebrated Union. It is certain, that upon the Preaching and Writing of the Reformers, People came off in ſhoals from the Church of *Rome*, in all Places where the Reformation was taught. Whole Kingdoms revolted as one man, to the aſtoniſhment of the Beholders on both ſides; and, I believe, no one man in the World, St. *Paul* excepted, ever made ſo many Proſelytes, as *Luther*, the *Protevangeliſt* of the Reformation in *Germany*, did; which is no ſmall preſumption, that their former adheſion to the *Roman* Communion, was the effect of involuntary Ignorance, which is not conſiſtent with a truly free and rational choice. I am the more confirmed in this opinion, when I conſider, that in Countreys, where there is the free exerciſe of both Religions, the number of Proſelytes from the *Roman* Religion to the Reformed, is daily much greater, then from the Reformed to the *Roman*; particularly in *France*, notwithſtanding all the progreſſive Diſcouragements, which came like Wave after Wave upon the Proteſtants, for every Proſelyte Popery got from the Reformed Church, it perhaps gained ten from Popery, while it was lawful for it to receive Converts; and I appeal to the Conſciences of the *R. Cs.* whether in all likelihood there would not ſoon be as many Proteſtants in *Italy* or *Spain*, as there were in *France*, if there were allowed the like meaſure of Knowledge and Liberty in thoſe Kingdoms,

as there was in this. Let the *Spaniards* and *Italians* have but the free use of the Scriptures, which is their Christian Birth-right; give them but the Translations which *Cyprian de Valera* made of the Bible in one Language, and * *Nicolaus de Malhermis*, and † *Antonio Brucioli*, both their own men, made in the other, before the Reformation; and if upon the free use of these Bibles, and the Preaching of such men as *Cyprian*, and *Savanerola*, and allowance to their Bishops, to act according to the Powers of their Apostolical Function, there do not arise a sudden and mighty Episcopal Reformation in both those Kingdoms, then I would acknowledge, that the Unity in the *Roman* Church is perfectly Apostolical, and that the secession of ours from the Church of *Rome*, is an Apostasie from the one Catholick Church.

* He was Abbat of the Monastery of St. *Michael de Lemo*, of the Order of St. *Benedict*, and his Translation of the Bible in *Italian* was Printed in the year 1477. when *Sixtus Quartus* was Pope.

† He translated the New Testament from the Original into *Italian*, and it was Printed at *Antwerp* in 1538. and dedicated to St. *Hercules Conzaga*, Cardinal of *Mantua*, and the Dedication or Preface is almost nothing else but a Panegyrick of the Scriptures; but this and all his other Works were prohibited in that *Index* of prohibited Books, which P. P. *Vergerius* put forth with Annotations, and which was the first of that kind.

It is very well known, what || *Herman*, Archbishop of *Colen*, *Duditius*, Bishop of Five Churches, and the two * *Vergerii*, Brothers of immortal memory, not to mention other Bishops, did in the Time of the Reformation; nay, Posterity knows very well, how far the *Spanish* Bishops in the Council of † *Trent*, maintained the divine Right of Episcopacy, in spight of the Legates, and that Bishops derived their Authority immediately from Jesus Christ, and not from the Pope. And no man that is acquainted with History, can doubt, that if the Bishops of the *Roman* Communion might maintain this Doctrine safely, they would maintain it freely and openly, and so wrest the Keys out of the Pope's hand. They would, if they durst, let his Ho-

|| Sleidan. *Commentar. l.* 15 *in An.* 1543.

* Sleidan. *Comment. l.* 21. *in An.* 1548. Hist. Council of *Trent*, *l.* 2. *Meum etiam Germanum fratrem Baptistam Vergerium Polæ Episcopum ob Paraphrasin in Psalmum* 119. *scriptum condemnant.* P. P. Vergerius *Annot. in Catal. Hæret. p.* 263.

† Hist. Council of *Trent*, *l.* 7.

Holineſs know, that they are his **Fellows*, and *Collegues*, and *co-Boiſhops*, as St. *Cyprian* called Pope *Stephen*; but they are quiet and peaceable, becauſe they are under Compulſion: By which I underſtand, ſuch a mighty degree of penal Force and Violence, as ordinarily ſpeaking, will compel men to comply with corrupt Churches, againſt the Dictates of their own Underſtandings; as extremity of ill Weather will conſtrain a Maſter of a Ship, with great reluctance, to caſt his *Cargo* over-Board, to ſave his own life, and the lives of his men. And when ſuch great Exigences force men to do any thing, which otherwiſe they would not do, they are ſaid to do it unwillingly, and to act againſt their Judgements, and Inclinations; and particularly, when for fear of *ruining* and *exterminating* Penalties, which, *humanely ſpeaking*, are intolerable, men conform to any Religion, which otherwiſe they would diſown; tho' as to outward Conformity, and Communion, they are of it, yet they are not for it in their hearts. I confeſs, men ought to endure any thing, rather then conform to any Religion, which they believe to be falſe, or ſubſcribe to any Confeſſion, which they believe not to be true; but yet we ſee the frailty of humane Nature is ſuch, that extream Severity will make them comply, againſt their wills, with a Religion they certainly know, and firmly believe to be falſe. Thus *Plato*, for fear of the Fate of his Maſter *Socrates*, continued in the profeſſion of Polytheiſm, againſt the Dictates of his own Conſcience. He knew there was but one true God, the Creator of all things, but he durſt not ſtand up for him, but, ſore againſt his will, frequented the Temples of the falſe Gods. So tho' *Cicero* knew the Vanity of the *popular* Gods, as he called them, in oppoſition to the one great God, yet he went to their Temples with the Peo-

* *Non eſt noſtri Romani Papæ, non eſt tanta majeſtas ut terrere debeat: ficta eſt illa temporalis & faſtuoſa majeſtas, uſurpata eſt, nulla eſt. Frater noſter ille eſt, Collega, & Coepiſcopus nobiſcum, ac in opere & labore Comminiſter.* Antonius *de Dominis in Conſilio Profectionis.* §. 13.

ple, and said, That their Ancestors Religion was nevertheless to be had in Reverence, and retained, *Reipublicæ gratiâ*; that is in effect to say, A man ought not to dissent from it, for fear he should lose his Skin. So the * Catholick Bishops, in the Time of the *Arian* Controversie, for fear condemned the Faith, against their own Consciences, which they had publickly asserted before: Even good old † *Osius*, who had so long stood Champion for the Catholick Faith, fearing the Displeasure of the Emperor, did set his Hand to the *Arian* Confession; and in the Reign of *Valentinian*, when the || Catholicks were so contumeliously used by the *Arians*, and were afflicted with most insufferable Evils, they turned *Arians* apace, to avoid the violence of the Persecution, tho' they ought to have endured it to the end. When Complaints signified nothing, but to end in the ruine of the Complainers, and the most eminent of the orthodox Clergy were burnt alive, for presenting a Petition to the Emperor, then all the World almost became *Arian* on the sudden, and was externally united in the *Arian* Faith. But as he is not a Jew which is one outwardly, neither is that Circumcision which is outward in the flesh, so in this forced Conformity, all were not *Arians* that seemed to be *Arians*, but many were so in external Communion, who hated *Arianism* in their hearts. And the like success that the *Arians* had against the *Catholicks*, by methods of Severity, have some * severe Popes and Princes had against those, that have divided, or attempted to divide the *Roman* Church, which made Cardinal *Soderinus* tell *Adrian* † the

* *Cum iram regis metuunt, cum non dignantur pro Christo filio Dei exilium perpeti ——rescindunt quod piè vindicaverant, & suscipiunt quod ut impium damnaverant. ——Episcopi plus iram regis terreni timuerunt, quàm Christum verum Deum, & sempiternum regem.*

† *Sed & ipse Osius accersitus ad Constantium regem, minisq; perterritus, & metuens ne senex & dives exilium pateretur, dat manus impietati, & post tot annos prævaricatur in fidem. Libell. precum.*

|| Socrat. *H. E. l.* 4. *c.* 15, 16, 17.

* *Eò enim nostris temporibus redacta res est ut Ecclesiasticæ controversiæ, non Theologis amplius, non Conciliis sed tortoribus, sed carnificibus, sed sicariis, sed sanguinariis, sed parricidis defendendæ Romæ, aut Româ committantur.* Anton. *de Dominis in Consilio.*

† the *6th.* That the beſt way of rooting out Hereticks was by *Cruſados*, and by exciting Princes and People to root them out; and to that end he bid him remember, that by theſe means *Innocent* the *3d.* and his Succeſſors, happily ſubdued the *Albigenſes of Languedoc*, the *Waldenſes*, *Picards*, *poor men of Lyons*, *Arnoldiſts*, *Speroniſts*, *and Patavines*; of whom there remained nothing but the very Names. And it ſhould ſeem that Pope || *Paul* the *3d.* was of that Cardinal's opinion, who in a Brief to the Emperor *Charles* the *5th.* and his Brother *Ferdinand*, King of the *Romans*, tells them, That it were more adviſedly done, if they would clap up a Peace with the *Turks*, and bend all their Force againſt the *Lutherans*, who were far worſe, and more pernicious than the very *Turks*. * So *Paul* the *4th.* importuned the Kings of *France*, and *Spain*, to ſettle the Inquiſition in their Dominions, as the only means to extirpate Hereſies; and at his Death, he recommended nothing to the Cardinals, but the Office of the holy Inquiſition, which, he ſaid, was the only Expedient to preſerve the Church, exhorting them to employ all their Endeavours to get it eſtabliſhed in *Italy*, and whereſoever elſe they could. He uſed to ſay, It was the *principal Secret, and Myſtery of the Papacy*; but whether it were ſo or no, it cannot be denied, but that the Union of the *Roman* Church is in a great meaſure beholding to it, where it is moſt entire.

† Hiſt. Council *Trent*, *l.* 1.

|| P. P. *Vergerius in Secret. Pont. Act.* 2. *Tamen ſcio cum Paulus III. ante paucos annos literas graviſſimas (Breve appellamus) ad Cæſarem & Rom. Regem dediſſet in quibus erat ſcriptum, illos conſultius eſſe facturos, ſi bello contra Turcas omiſſo, bellum adornarent contra Lutheranos, quippe qui eſſent Turcis ipſis longe pernicioſiores, & deteriores, &c.*

* Hiſt. Council *Trent*, *l.* 5.

† After the Death of that Pope, *Philip* the *2d.* King of *Spain*, rooted out *Lutheraniſm*, which had taken happy Root in that Kingdom, by extream Severity. He no ſooner arrived from *Flanders* at *Sevill*, on the 24*th.* day of *September*, 1559. but he cauſed *Johannes Pontius*, Count of *Bayleno*, with a Preacher, and ſome others of the Colledge of St. *Iſidore*, where the Religion was entred,

† *Id. l.* 4.

Id. l. 5.

tred, together with ſome Ladies of Quality, in all 13 Perſons, to be burnt for *Lutherans*; as alſo the Statue of *Conſtantinus Pontius*, Confeſſor to his Father *Charles*, who ſerved him in his Retirement, and held him in his Arms when he expired. Afterwards, at *Valladolid*, he cauſed 28 of the prime Nobility of the Countrey to be burned in his preſence. The *Spaniards*, eſpecially the Nobility, had at that time a great averſion to the See of *Rome*; but this extream Severity of *Philip* made them conceal their inward Reſentments, and every one, who knows that piece of Hiſtory, muſt confeſs, that the Church of *Rome* is obliged for its Unity in *Spain* to the memory of that Prince, and the continuance of the Inquiſition from his Time till now. The Hereſie, as 'tis miſ-called, was rooted out of the *Low-Countreys*, by the deſtruction of 50000 Perſons: And we know by what Methods it hath been ſince extirpated in other Places, where thouſands of Souls, who would have counted Death a mercy, have been brought to ſubſcribe a Confeſſion, contrary to their former Religion which they ſtill believe in their hearts. P. P. *Vergerius* ſaith, That in that Age, (the Age of the Reformation *,) almoſt 100000 Souls had been put to death, for refuſing Communion with the *Roman* Church, beſides thoſe that were condemned to Priſons, Gallies, and Baniſhment. And theſe Inſtances are enough, without any more, to make it appear, That the Unity of the *Roman* Church, is in great part the effect of Force and Compulſion, which much diminiſhes the Reputation of it, and might prevail with our Neighbours of the *Roman* Communion, if they conſidered it aright, not to admire it, and talk of it ſo much, and ring us in the Ears with it in all Places, as if it came not at all from Vio-

* *Quantus eſt numerus noſtrâ ætate non modò eorum, qui mortis, carcerum, atque tri-remium, ſed etiam qui exitiorum tulerunt, & ſerunt etiamnum martyria? Qui jam migrârunt ad dominum deum noſtrum per veſtra, inquam, martyria, ſunt ferme* millia centum.——*Cum his verò conjunguntur voces circiter* 15000 *exulum, qui deſertâ patriâ, deſertis parentibus, deſertis amicis, atque bonis alibi vivunt.* P. P. *Vergerius Annot. in Catalog. Hæret.*

Violence, but altogether by Inſpiration from the Spirit of God.

But in the laſt place, Bare Unity, or want of Diviſions, is ſo far from being an Argument for the Trueneſs, or Honour of any Church, that it is a common Affection which belongs to all Churches, true or falſe, good or bad, Catholick or un-Catholick, ſmall or great, as they are Societies of men; and beſides, the Church of *England* hath more Union, both potential and actual in it, then the Church of *Rome*. To prove the firſt Part of this Aſſertion, we need but remember, That it is Union and Agreement under certain Laws and Rules of Government, which makes all Societies among Men and Angels, and wicked Societies are many times as well formed, and as firmly united, as the pure, the holy, and the good. *Lucifer* and his angels are a Guild, or Colledge of Spirits, as well as *Michael* and his, and are under a political œconomy of the ſame nature; and he that underſtood it very well, ſaid, That Satan was not divided againſt Satan, becauſe if he were, his kingdom could not ſtand. But it hath ſtood firm and undivided, ever ſince it was firſt formed, before the ſenſible Creation, it was never yet ſhaken with inteſtine Diviſions, there was never two or three oppoſite Soveraigns at one time in that curſed Hierarchy, nor two or three Pretenders to the Chair of *Lucifer:* And therefore, I hope, bare Unity, or want of Diviſions, will never hereafter paſs among conſidering men, for a mark of a truly Catholick Church. And as it is among Spirits, ſo 'tis among men: The worſt Fraternities have ſometimes the firmeſt Union; as we of this Nation very well remember the Time, when thoſe of the great Rebellion boaſted, that God had united the Hearts of his People in his Cauſe as one Man; nevertheleſs thoſe pretended People of God, whoſe Hearts and Hands were ſo united, that we could not break their Bonds of Union aſunder, were

no

no better then a Band of Rebels, and their Cauſe downright Rebellion againſt God, and the beſt of Princes, tho' they acted in it as if they had been all informed with one common Soul. The like hath often happened in Eccleſiaſtical Societies: The *Samaritans*, who had neither *Sadduces*, nor *Phariſees*, nor *Eſſenes*, nor *Herodians*, nor *Cabaliſts*, nor *Carraites*, among them, for that Reaſon had a firmer Union among themſelves, then the Church of the *Jews* had, and yet they were not the true Church. So among the ancient Chriſtians, the *Novatians* lived in perfect Peace and Unity among themſelves, when there were many Feuds and Contentions among the Catholicks: Which ſhews, that bare Unity is not a good *Teſt* whereby to try Churches; or if it were, I am confident, the Church of *England*, upon a fair tryal, would carry the Garland from the *Roman*, and appear to be the more Catholick Church.

Could there be found any fit and indifferent Judge between them, I durſt, as far as I am concerned, put the merit of the Controverſie between us and the *R. Cs.* upon this ſingle point of Union, and would engage to render my ſelf a Proſelyte, if their Church carried the Cauſe. Perhaps they may think this a very bold Challenge, becauſe of the great number of Sectaries that have gone out from us; but then they are to conſider, that as the Proteſtants, which in ſeveral Parts of *Europe*, under ſeveral Denominations, have gone out from them, are now nothing unto them, ſo neither are the Congregational Sects, which went off from us, any thing, or of any account to us: But take our Church, and theirs, as they are preciſely in themſelves, without any regard to their reſpective Separations, and I am very confident, for all their boaſtings of Union, that the Church of *England* will be found to have both more potential and actual Union in it, then the Church of *Rome*. For firſt, as to potential Union, however the Church of *Rome* is actu-

actually united, it hath the seeds of Division in its Bowels; and as *Rebeckah* once had different Nations, so has she different Churches struggling in her Womb. The Principle of the Pope's Supremacy, is it self sufficient, were there no more, to cause continual Feuds and Factions in the Popedom; and * *Nilus*, Bishop of *Thessalonica*, did most judiciously assign it, for the cause of all the Divisions that then tore the Catholick Church into pieces, the Bishops of Christendom not being able to endure the Usurpation, nor other Churches, contrary to their fundamental Liberty, to be Subjects to the *Roman* Church. The exercise of this usurped Power of the Pope's, being the supream ordinary of the Universal Church, is that, which makes the *Roman* Bishops themselves sigh and murmur in private, and say with *Spalatensis*, where they can say it safely, *Frater noster ille est, Collega, & Coepiscopus nobiscum*; and however they conceal their Resentments, as the *Spanish* Prelates did before the Council of *Trent*, yet they are willing, upon the first opportunity, to assert their Apostolical Equality, and like the *English* Prelates, at the time of the Reformation, will be glad when they can do it with a prospect of success, to cast off the Yoke, which makes Christendom groan, and which neither they nor their Predecessors were able to bear. Let but Christian Princes say the word, and then we shall see what the Bishops will do; or let there be but a free and general Council indeed, and then let us see if the Pope shall not be told in both ears, That the Church Universal is a great Colledge, and the Government of it Aristocratical; that the Episcopat is one, but that it is divided among all Bishops, whereof every one hath his share; that the Apostles received equal Power and Authority from the same Master; that the Bishops were their Successors, and that the other Bishops receive their Authority

* In his excellent Tracts, *De causis dissentionum in Ecclesiis, & de primatu Papæ ad calcem Salmasii de primatu Papæ.*

rity no more from the Succeſſor of St. *Peter*, then he doth from them, but that all receive it alike from *Jeſus Chriſt*. When it ſhall be ſafe, the Biſhops of the *Roman* Church will talk and write as much to this purpoſe, as ever the *Engliſh* Divines did, who in aſſerting this Doctrine, follow the Example of their Anceſtors before the Reformation; I mean, the *Saxon* Biſhops, one of whom in his Advice to his Clergy, ſpeaks thus: * *Ye ought to know, that your Order is next after, and next to ours; for as the Biſhops are in the place and ſtead of the Apoſtles, over the holy Church, ſo are the Prieſts in the place of the Diſciples. The Biſhops are of the Order of Aaron, and the Prieſts have the Order of his Sons.*

* Ge ſceolon eac ꝑitan þat eoſꝑe haðeſ ſÿnðan þa æfteꝑan haðaſ æfteꝑ uꝑum haðum. anð uſ þa nyſtan. ȝelice þa biſcopaſ ſÿnðan onȝeꝑꝑixle þaꝑa Apoſtola on þæꝑe haliȝþa ȝeſomnunȝe. ſꝑa ſyndan þa mæſſe pꝑeoſtaſ on þam ȝeꝑꝑixle cꝑiſteſ þeȝna. þa Biſceopaſ Aaꝑoneſ. anð þa mæſſe pꝑeoſtaſ ꝑone hað hiſ ſuna. *Spelm. Concil. vol.* 1. *p.* 586.

This Doctrine, in all likelihood, will one day revive againſt the Soveraign Pontif; for the Spirit of the Archbiſhop of *Granata* will for ever be upon the learned Prelates, who like Elaſtick Bodies under preſſure, are under a conſtant inclination to recover their liberty, and will recover it, as ſoon as they can.

The next dividing Principle in the Church of *Rome* is, The Doctrine of Tranſubſtantiation, which is a Doctrine more full of Contradictions, then perhaps any other, which Men or Angels can invent. It is contrary to all the Senſes and Reaſon of Man; to the plain and obvious ſenſe of thoſe very words upon which it is grounded; to the Belief of the ancient Catholick Church; to the Principles of almoſt all Sciences: It multiplies the hypoſtatical Union; it makes Chriſt to have offered up himſelf a propitiatory Sacrifice, before he was offered upon the Croſs: In a word, the Contradictions involved in it, are almoſt innumerable, by which it equally choaks the learn-

learned and unlearned; and as it hath made, ſo it will for ever make Diſſenters in great abundance, and no man, nor any Church, can ever want a juſt pretence of dividing from the Church of *Rome*, as long as it is an Article of her Faith. Theſe two Principles, without naming any more, naturally tend to making of Diviſions after Diviſions among them, notwithſtanding all the actual Union of which they boaſt. But the Church of *England* hath no ſuch dividing Principles, theoretical or practical, in her Conſtitution; nothing is required to Communion with her, but what is primitive and Apoſtolical, and how much ſoever ſhe hath been, or is broken, and divided, yet her Communion is truly Catholick, and tends to Peace and Coaleſcence, and even now her Wounds are cloſing apace, and ready to heal of themſelves.

And as the Church of *England* hath more potential Union in her, then that of *Rome*, ſo hath ſhe more actual Union too; for her Clergy and People have no ſuch fierce and bitter Contentions among them, as there are betwixt the *Iriſh Remonſtrants* and *Anti-Remonſtrants*, the *Moliniſts* and *Janſeniſts*, as well as *Thomiſts*, and *Scotiſts*, and *Jeſuites*, ſome of which oppoſite Parties will not communicate with one another. And as for the Difference among them, concerning the Judge of Controverſies, and whether the Pope be ſubject or ſuperior to a general Council, it tends naturally, and by due rational conſequence, to the diſſolution of their Communion; and who knows but we may live to ſee the Comedy of *Baſil* acted over again, and one part of the *Roman* Church declaring for a general Council, and the other for the Pope.

Nay I may ſay, that at this preſent the Clergy of the Church of *England* have been, and are united, to Admiration and Envy, and better then the Clergy often happened to be in the ancient Catholick Church. Had

our Bishops ever such Broils among them, as happened betwixt the Bishops of the Eastern and Western Churches, about no greater a Matter, then the keeping of *Easter*? And between *Cyprian*, and *Dionysius*, and *Firmilian*, three Metropolitans, and their Adherents on the one side, and the Bishop of *Rome*, and his, on the other, about re-Baptization, when they made no bones of * taxing the Pope with Inhumanity, Insolence and Folly? Or had we ever reason to take up that Complaint against them, which † *Eusebius* made against the Bishops of the Catholick Church, before the *Diocletian* Persecution, That they were, as it were, at War among themselves, and wounded one another with words, as with Darts and Spears, nay, that they dashed and split like capital Vessels one upon another, striving for preheminence, and enlarging the bounds of their Dioceses, which caused great Factions among the People? Or, to descend to more particular Instances, Was there ever such a tragical Quarrel between any of our Archbishops, or Bishops, since the Reformation, as happened between *Theophilus*, Patriarch of *Alexandria*, and *John Chrysostom*, Patriarch of *Constantinople*? *Epiphanius*, who sided with *Theophilus*, and *Chrysostom*, || cursed one another, * much Bloud was shed on both sides, and the Cathedral Church of *Constantinople*, with the Senate-house, were burnt in the Quarrel down to the ground. *Sozomen* protests, he was ashamed to tell many things which happened in this Quarrel, lest Infidels should come to the knowledge of them; and saith † *Baronius*, going to tell the Story of it: I shall now describe a cursed Persecution, not of Pagans against Christians, or of Hereticks against Catholicks, or of wicked against good men, but, what is monstrous and prodigious, of Saints and holy men, one against another.

To proceed, Did the Bishops of *England*, since the Reformation, ever accuse one another in written Libels be-

* *Vid. Ep. Firmiliani contra Ep. Stephani in Cyprian. edit. Rigalt. p.* 143.

† *H.E. l.* 8. *c.* 1.

‖ *Socrat. l.* 6. *c.* 14.

* *Socrat. l.* 6. *c.* 17.

Sozom. l. 8 *c.* 21.

† *An.* 400. *n.* 31.

before the King, as the * Biſhops in the *Nicene* Council did before the Emperor? Or is there now any occaſion of uſing againſt them the words, which † *Nazianzen* ſpoke in a Council of *Conſtantinople*, which went about to depoſe him: *It is a ſhame, my fellow-Paſtors of Chriſt's Flock, and not befitting you, to fall to war among your ſelves, while you are to teach others peace, and perſwade them to live in unity.* To conclude, How many ſuch ſharp Contentions have happened among our Biſhops, as we read happened between *Paul* and *Barnabas*, *Acts* 15. 39. and between *Paul* and *Peter*, *Gal.* 2. 11. where we read, that becauſe *Peter* was to be blamed, he withſtood him to his very face. Had the Clergy, and People of our Communion, been long or often exerciſed by ſuch Broils as theſe, the *R. Cs.* would have had a fair pretence to reproach us with want of Unity; but the God of Union be praiſed for it, we have no ſuch Feuds and Contentions among us, but quite contrary, are as faſt cemented among our ſelves in Love and Union, as I believe any Church of the like extent ever was in the World.

* *Sozom. l.* 1. *c.* 17.

† *Vit. Nazianz. præfixa operibus Nazianz. Græcè editis Pariſ.* 1630.

CHAP. IV.

An Enquiry into the True Cauſes of Schiſms and Diviſions.

HAving ſhewed from ſeveral Arguments in the foregoing Chapter, That *bare Unity*, or want of Diviſions, is no Argument for the Trueneſs or Reputation of a Church, I ſhall, for the farther advantage of my Plea, proceed in this, to make enquiry into the Cauſes of Diviſions and Schiſms, and more particularly, into the Cauſes of theſe in *England*, with which the Chriſtians of the *Roman* Communion are pleaſed ſo to upbraid our Church. Now

Now in this enquiry into the Cauſes of Diviſions and Schiſms, I ſhould very much forget both the ancient Jewiſh and Chriſtian Theology, if I did not in the firſt place name the *Devil*, by whom we are not to underſtand any ſingle evil Spirit, but the whole ſociety of apoſtate Angels, who are moſt malicious and implacable Enemies of God, and of Man for God's ſake, and of the Church, above all other Societies of Men. This Doctrine we have not only from the Scriptures of the Old and New Teſtament, but from the moſt ancient primitive Chriſtian Writers, who, as it were, with one voice, aſcribe unto the Devil, Idolatry, Perſecution, Hereſie and Schiſm. He is meant by the Enemy in our Saviour's Parable, who took his opportunity while men ſlept, to ſowe Tares in the Field of the Church: And accordingly St. *Paul*, who was not ignorant of his devices, calls Hereſies the doctrines of Devils, 1 *Tim.* 4. 1. ſaith he, The Spirit ſpeaketh expreſly, that in the latter days ſome ſhall depart from the truth, giving heed to ſeducing ſpirits, and doctrines of Devils: And in *Epheſ.* 6. 12. ſaith he, Put on the whole armour of God, that ye may be able to ſtand againſt the wiles of the Devil, for we wreſtle not againſt fleſh and bloud, but againſt principalities and powers, againſt the rulers of the darkneſs of this world, againſt ſpiritual wickedneſſes, or wicked ſpirits in high places. All theſe are ſeveral expreſſions for that ſociety of apoſtate Spirits, which make up the kingdom of darkneſs; as is plain from the 1*ſt.* and 2*d.* Verſes of the 11*th.* Chapter of the ſame Epiſtle, where he ſaith, *Ye were dead in treſpaſſes and ſins, wherein you walked according to the courſe of this world, according to the prince of the power of the air, the ſpirit that now worketh in the children of diſobedience*, who cannot be perſwaded to believe the Goſpel. Wherefore the Combates, for which Chriſtians are to fortifie themſelves, are not only againſt humane Enemies, but the powers of dark-

darkneſs, the whole ſociety of Devils, who were the Gods of the *Gentile* World. They are always plotting and contriving againſt the Church, and when they cannot hurt it with Idolatry, Polytheiſm, or Perſecutions, then they ſtrive to get Altar ſet up againſt Altar in it, and diſtract it with Hereſie and Schiſm. Accordingly St. *Ignatius* in his Ep. to the *Epheſians*, calls Hereſies and falſe Doctrines, Herbs, or Plants of the Devil's planting; and tells them in the ſame Epiſtle, That to meet often together, and receive the holy Euchariſt in peace and concord, was the only way to weaken the powers of Satan, and prevent the ruine and deſtruction he would otherwiſe bring upon them by Diviſion; and to convince them how malicious and vigilant an enemy he is to the Church, he tells them, That there were three Myſteries of the Chriſtian Religion which were kept from his knowledge, *The Virginity of Mary, her bringing forth, (or the Nativity of her Son) and the Death of our Lord.* Had Satan come to the knowledge of theſe Myſteries, unleſs God had chained him and his evil angels up, they would have made ill uſe of them againſt the great deſign of man's Redemption; and accordingly many learned men have given this for one Reaſon of the obſcurity of the Prophecies, and why God was pleaſed ſo artificially to conceal many things in them, leſt Satan coming to the knowledge of them, ſhould endeavour to prevent or obſtruct the fulfilling of them, or enervate the certainty and demonſtration of them, after they were fulfilled. Thus *Juſtin Martyr* in his firſt, commonly called the ſecond Apology, obſerves, That he did before-hand to the beſt of his skill, teach and inſtitute many things among the Pagans, which had ſome ſemblance with the future Myſteries of the Chriſtian Religion, that ſo when they came to paſs, they might not ſeem ſuch divine and wonderful Myſteries, as indeed they are. The like is obſerved by * *Tertullian* after him, and made out by many

* *Tertull de præſcript. Hæret.* c. 40.

ny particular Instances, to which I remit the curious Reader, which shews, That he hath a great and active spite against the Church of God, more especially against such parts of it as are pure in Doctrine or Worship, to sow Heresies and Schisms among them, and divide the unity of their Communion: And therefore the same St. *Ignatius*, in his Ep. to the *Trallesians*, bids them beware of Separations and Divisions, as of the Snares of the Devil; and in his Ep. to the *Philadelphians*, he prays them in his wonted phrase, to abstain from the evil Herbs, which Christ never cultivated, because they were not of his heavenly Father's planting, meaning the Weeds of false Doctrines, which Satan had sowed among them, and which, he saith, did not only cause different Parties among them, but a perfect separation of many from the Church. So *Justin* * *Martyr* in his Dialogue with *Trypho*, ascribes all the impious and blasphemous Doctrines, which were then taught in the Name of Christ, to the Inspirations of the unclean spirit of the Devil; and accordingly when St. *Polycarp* met *Marcion* the Heretick, he told him, He knew him to be the eldest Son of the Devil, as being a man who was acted with diabolical Impulse and Inspirations; and *Tertullian*, in the Book above-cited, saith expressly, That the Devil is the Author of Heresie as well as Idolatry. The like is observed by St. *Cyprian* and *Theodoret*, who ascribe all Heresies to the invention and artifice of the Devil; and all the Histories of Heresies and Schisms in Ecclesiastical Writers, are still ushered in with prefatory Complaints of the Βασκαίνων Δαίμων, and πονηρὸς Δαίμων, the envious and wicked Devil, whose business hath been from the beginning to deceive, and molest the Church of God. Nay, the purer any Church is in Doctrine and Worship, the more, we may be sure, he will stickle against it, and endeavour to weaken and disgrace it by intestine Divisions, and perswade the dividing Parties to form themselves into opposite Schisms. In-

* P. 403.

Indeed where Churches are already corrupted in Doctrine and Worſhip, and firmly adhere to thoſe Corruptions, 'tis his intereſt to let them alone, and not to hazard the Reformation of them, by ſtirring up Contentions and Diviſions in them; but in Churches, where the Doctrine and Worſhip are kept pure and Apoſtolical, by the care and vigilance of the Paſtors; in Churches, where the Scriptures are openly taught and read, and the whole Worſhip of God, but more eſpecially the holy Sacraments, are duly adminiſtred by lawful Miniſters, and the Communion of Saints carefully maintained: In ſuch pure and Apoſtolical Churches as theſe, he hath no other game to play, but to get them, as far as he can, extirpated by Perſecutions; or where that fails, to make Mutinies, and Diviſions, and Schiſms in them, and ſo to weaken the common Intereſt of the whole, by dividing it into parts. Where he cannot unite the Members of a Church in pernicious Doctrines and Practices, he will labour hard to diſſolve them by pernicious Schiſms; where he cannot unite them againſt Truth, he will ſtrive to divide them againſt Charity; and where they will not agree, he will make them, if he can, differ to their own deſtruction: And therefore conſidering him as the principal Cauſe of Diviſions, all that can be concluded, upon that Conſideration, againſt any particular Church, is only this, That the Members of it are ſubject, like the Members of all other Churches, to be deceived and drawn away by the Devil; and if upon ſpecial enquiry, it be found, that ſhe is pure and Apoſtolical in her Doctrine, Worſhip, and Diſcipline, all that can then be concluded, is no more then this, That the Devil is become her particular Enemy, and hath a particular ſpite againſt her, upon the account of her Excellence and Worth. This is the worſt Conſequence that can be drawn from Diviſions and Separations, againſt ſuch a Church as ours, and we are willing to admit it, we are willing to acknowledge, that

the Devil hates the Church of *England* more then many Churches, and, if those that object our Divisions to us please, very much more then the Church of *Rome*. We are willing to look upon the many Heresies and Schisms among us, as the effects of his Revenge against her, for the damage he hath sustained by her; as * St. *Cyprian* thought the Heresies and Schisms of his Time, were purposely invented by him, to be revenged of the Christian Religion, for destroying his Worship among the *Gentiles*. All this we are willing to admit upon the Theory that ariseth, from considering the first Cause of Divisions and Separations, and let those who love to reproach the Church of *England* with the *Englisb* Divisions in Religion, make the best of it they can.

* *Videns ille idola derelicta & per nimium credentium populum sedes suas ac templa deserta, excogitaverit novam fraudem, ut sub ipso Christiani nominis titulo fallat incautos: hæreses invenit & schismata, quibus subverteret fidem, veritatem corrumperet, scinderet unitatem.* Cyprian. *de Unit. Eccles.*

But then to proceed farther in this Enquiry: After we have found out the principal, we must look after the instrumental Causes of Divisions and Separations, and they, according to the Ancients, who spoke what they knew to be true by long Experience and Observation, were *ignorant*, *over-curious*, *ambitious*, *covetous*, and *contentious men*. These are the proper Instruments by which the Devil acts, in broaching false Doctrines, and making Divisions and Separations. He is a sagacious Spirit, and can find out the weak and blind side of every man, where he will be sure to ply him with Darts of Temptation, as a skilful General will be sure to attack the weakest part of the Wall, or that part of it which is least defended, when he storms a Town.

The first Instruments then by which Satan works, in making Schisms and Divisions, are ignorant men, or men ignorant in the Scriptures, whose Ignorance makes them confident, and think they understand the Scriptures, when for want of knowing the received sence of them, they

they do not. This St. *Chryſoſtom* complains of in one of his Sermons: * Saith he, The ignorance of the Scriptures is a dangerous Precipice, and a deep Gulf of deſtruction, and a great betrayer of mens Salvation. It is that which hath brought forth Hereſies, and which turns all things upſide down. So in his † Preface to St. *Paul's* Ep. to the *Romans*, ſaith he, A thouſand Evils come from ignorance of the Scriptures, and the manifold ſorts of Hereſies have ſprung from thence. To this purpoſe ſpeaks a more ancient Author in Anſwer to this Query, *Why God, if he was able to do it, did not root out all Errors and Hereſies.* || Saith he, When God abrogated Judaiſm, he introduced the New inſtead of the Old Teſtament, and if all thoſe who embrace Chriſtianity, do not agree in their Opinions, but ſome believe right, and ſome otherwiſe, this is not the fault of God, nor to be aſcribed to any defect of care, or power in him, but the fault of their own careleſsneſs and negligence, nor ought any man to be offended at the ſmall number of orthodox Chriſtians, becauſe it is written, That many are called, but few choſen; and that ſtreight and narrow is the way which leadeth unto life, and few there be that find it. It is obſervable, that theſe ancient Fathers did not lay the blame of Hereſies and Schiſms, upon the free and common uſe of the Scriptures, but upon the careleſs and negligent reading of them, and to ignorant mens preſuming they underſtood them, when they did not: The fault was not in the Scriptures, but in thoſe who through ignorance abuſed them; the Scriptures were always common in all Churches and Languages, and I dare ſay boldly, ſaith * *Tertullian*, *That the Scriptures are ſo contrived by the will of God, that they ſhould afford occaſion for Hereſies, becauſe I read that there muſt be Hereſies, and Hereſies cannot be without the Scriptures.* What I have obſerved out of theſe ancient Fathers, is no more in effect then what St. *Peter* obſerved of the Epiſtles of St. *Paul*, which are one great part of the

* *Hom.* 37. *T.* 5. *p.* 245.

† *T.* 3. *p.* 1.

|| *Author. reſponſ. ad Orthodoxos in reſp. ad* 1. *Queſt.*

* *De præſcript. Hæret.* § 39.

Scriptures. Saith he, *Account that the long-ſuffering of the Lord is ſalvation, even as our beloved Paul alſo according to the wiſdom given unto him, hath written unto you, as alſo in all his Epiſtles ſpeaking in them of theſe things, in which are ſome things hard to be underſtood, which they that are unlearned and unſtable wreſt, as they do alſo the other Scriptures, unto their own deſtruction.* The Scriptures, it ſeems, ſuffered very much by unlearned men in the Time of St. *Peter*, and yet he did not order them to be kept from the People, neither in the Church of *Rome*, nor any other Churches. He knew that they were holy, true, juſt, and good, and were deſigned by God for publick uſe and benefit, and if ignorant men, by the inſtigation of the Devil, and their own natural Enthuſiaſm, did miſuſe them, and draw falſe Doctrines from them, it was at their own peril, and the fault was in their own giddineſs and preſumption, and not in the Word of God. They ſhould have only meddled with the plain Paſſages of them, which contain all things neceſſary to Salvation, and not with thoſe which are hard to be underſtood. No! if they had had a mind to underſtand the difficult Places of them, they ſhould have conſulted the Apoſtles, or thoſe whom the Apoſtles ſet over them, about the Apoſtolical Doctrine or Tradition; and if they did not, but, as ignorant men are apt to do, would precipitate themſelves into Errors, and make Doctrines to themſelves, which the Church never taught, that was their own fault, and could not without very much harm to Chriſtianity, ſuperſede the uſe of the Word of God. God in his great wiſdom intended it for the common Rule, or Canon of the ancient Catholick Faith; and if unlearned men will be ſo head-ſtrong, and Enthuſiaſtical, as not to try their Conceptions by it, but it by their private Conceptions, it nevertheleſs remains a Standard and Rule, and no leſs then their Souls muſt be the price for their Hereſies and Schiſms. The Devil underſtands this very well, and there-

fore

fore being a ſubtil and cunning Spirit, he is never wanting to tempt Scioliſts, and men that want true Learning, eſpecially thoſe who are by nature powerfully enclined to Enthuſiaſm, to wreſt the Scriptures, * againſt the conſent of univerſal Antiquity, to their own admired Notions; and that being done, it is no difficult matter to perſwade them to ſet up for Teachers, altho' they have really need, that one teach them again, which be the firſt Principles of the Oracles of God, and are ſuch as have need of Milk, and not of ſtrong Meat.

* *Sequamur univerſitatem, antiquitatem, conſentionem.* Vincent. Lirin. *adverſus Hæreſ. c.* 3.

The ſecond ſort of Inſtruments by which Satan works, are over-curious, and over-inquiſitive men, who truſting too much to their own Underſtanding, love, as the Apoſtle ſpeaks, to intrude into things which they have not ſeen, and are vainly puffed up with their fleſhly Mind. † *Tertullian*, in his Tract againſt the Hereſies of his Time, complains grievouſly of theſe men, who were always moving nice and curious Queſtions, about things which it was better to be ignorant of then to know, and who, as his phraſe imports, loved to exerciſe the || whole luſt of their Curioſity about doubtful and obſcure things. Their Curioſity, as he complains, was above their Faith, and their vain-glorious affectation of being counted learned and witty, above the care of their Souls; and therefore they muſt ſearch the Scriptures, to find out new Doctrines and Opinions, and if they cannot find them there, they will be ſure to bring them thither, tho' never heard of before, and never ſo contrary to the unanimous Tradition of all the Apoſtolical Churches. Theſe men he complains of, for the great Adulterators of Scripture; and of ſuch as they were, the Apoſtle is to be underſtood, 1 *Tim.* 1. 4. I beſought thee to abide ſtill at *Epheſus*, that thou mighteſt charge ſome that they teach no other Doctrine, neither give heed to Fables, and endleſs Genealogies, which miniſter Queſtions, rather then godly Edifying which is in the Faith. So in Chap. 6. 3, 4. If any man

† *De præſcript. Hæreſ.* § 14.

|| *Quantumlibet quæras, & tractes, & omnem libidinem curioſitatis effundas.*

man teach otherwiſe, and conſent not to wholeſom words, even the words of our Lord Jeſus Chriſt, and to the doctrine which is according to Godlineſs, he is conceited, knowing nothing, but doting about queſtions, and diſputes about words, whereof cometh envy, ſtrife, railings and ſurmiſings. So in his 2*d*. Ep. 2. 23. ſaith he unto him, Avoid fooliſh and unlearned queſtions, knowing that they gender ſtrife. And ſo in his Ep. to *Titus*, Chap. 2. 9. Avoid fooliſh queſtions, and Genealogies, and contentions, for theſe are unprofitable, and vain, and a man that is an Heretick, after the firſt and ſecond admonition reject. Theſe over-curious and too inquiſitive Wits, who hunt after new Diſcoveries, and rack their Inventions, as well as the Scriptures, to publiſh ſome new thing, are well diſpoſed by temper for Hereſie. They think indeed they know ſomething, but really they know nothing as they ought to know, when they begin to deſpiſe the Simplicity of the Chriſtian Religion, and the Doctrine and Tradition of the Elders, and by the wantonneſs of their Wits and Underſtandings, give occaſion to Satan, who obſerves all mens Tempers, to tempt them into Hereſie and Schiſm. **Vincentius Lirinenſis* obſerves, that *Apollinaris* fell into Hereſie through this luſt of Curioſity; and that † *Origen* alſo, through too great a confidence in his own Parts, and too much fondneſs and indulgence for his own Notions, of the greateſt Doctor the Church ever had, became plainly ſuch a one, to whom one might juſtly apply thoſe words of *Moſes*, *Si ſurrexerit in medio tui propheta*, If there ariſe among you a Prophet——ſaying, let us go after other Gods, thou ſhalt not hearken unto the words of that Prophet, for the Lord your God proveth you, to

* —— *Longum eſt univerſa ipſius opera commemorare, quibus profectò ſummis Ædificatoribus Eccleſiæ par eſſe potuiſſet, niſi profanâ illâ* hæreticæ curioſitatis *libidine novum neſcio quid inveniſſet, quo & cunctos labores ſuos velut cujuſdam Lepræ admixtione fœdaret.*——*cap.* 16.

† *Tantus, ac talis dum gratiâ dei inſolentiùs abutitur, dum* ingenio ſuo nimium indulget, *ſibiq; ſatis credit cum parvi pendit antiquam Chriſtianæ religionis ſimplicitatem, dum ſe plus cunctis ſapere præſumit, dum Eccleſiaſticas traditiones, & veterum magiſteria contemnens quædam Scripturarum capitula novo more interpretatur, meruit ut de ſe quoque Eccleſia dei diceret.* Si ſurrexerit in medio tui propheta.——

to know whether you love the Lord your God with all your heart and ſoul.

The next ſort of Inſtruments which the Devil makes uſe of, in inventing and propagating Hereſie and Schiſm, are ambitious and aſpiring men, who would fain be Governours in the Church, and ſit in the Thrones of the Apoſtles; and when they cannot compaſs their Deſigns, then out of Envy and Revenge they ſtrive to turn all things topſie-turvy, and bring confuſion upon the Church. Such as theſe was *Diotrephes*, who loved to have the preeminence: He would fain have had St. *John's* Chair, and to that end raiſed Sedition againſt him, prating againſt him with malicious words, and perſwading the Church not to receive him. Such alſo was *Thebuthis*, the firſt Heretick and Schiſmatick in the Church of *Jeruſalem*, as I have ſhewed in the firſt Chapter. Such alſo were *Montanus*, *Novatus*, *Arius*, *Natalis* the Confeſſor, and almoſt all the famous Hereſiarchs in the ancient Church. Such alſo was *Melitius*, a Biſhop of *Ægypt*, who being depoſed from his Biſhoprick, for denying the Faith, and ſacrificing unto *Dæmons*, in the *Diocleſian* Perſecution, became the Head of that, which from him took the Name of the *Melitian* Hereſie and Schiſm. He loaded *Achilles* his Superior, who depoſed him, with all manner of Calumnies and Reproaches; as alſo his Succeſſors, *Peter* and *Alexander*, who ratified the Deprivation of him, and conſpired with *Arius* againſt the latter, that he might be revenged on the Church. For Pride and Ambition is the Mother of Envy, Revenge and Diſcontent; it was the original Sin of the Devil, and when he meets with proud men after his own image, his work is half done, and it will coſt him but little trouble to tempt them to break the Peace, and divide the Unity of Churches, whereof they are Members. So an ancient * Author, in Anſwer to this Queſtion, Whether it is juſt to damn Hereticks, who do their beſt Endeavours to know the Truth, and cannot: Saith he,

* *Reſponſ. ad orthodox. queſt. 43.*

he, It is manifeſt that all Hereſies ariſe from a vain affectation of Glory, and ſtudy of oppoſition in the Authors and Ring leaders of them; and therefore the Apoſtle calls them, grievous Wolves: And ſaith St. *Chryſoſtom*, in his firſt Homily upon the firſt Epiſtle to *Timothy*, Becauſe they do not love their Brethren, they envy thoſe that have a good Report, and from this Envy proceeds a deſire to be above them, and to rule, and from this deſire to rule come Hereſies. So ſaith *Theophylact* on *Galat.* 5. The deſire of Ruling is the Mother of all Hereſies: And ſaith another * ancient Writer, From affectation of Government, and getting above others, which are two domineering Paſſions, I think moſt Hereſies ariſe, for thoſe who do not love to be in the rank of Subjects, ſow new Doctrines, that they may be Chief of a new Sect. And indeed this was the temper of *Simon Magus*, the firſt Heretick, and falſe Apoſtle; he affected to be a great man, and to have the People from the leaſt to the greateſt give heed unto him, as the great power of God: Though he renounced the Devil at his Baptiſm, yet he kept faſt hold of his Soul by this evil Affection, which was the gall of bitterneſs, that poiſoned his mind, the bond of iniquity whereby Satan held him, when he made him the firſt of his Apoſtles, the firſt of thoſe very Antichriſts, who in that Age of Miracles came after the working of Satan, with all power, and ſigns, and lying wonders, to deceive, if it were poſſible, the very Elect.

* Iſidorus Peluſiota, *p.* 441.

The fourth ſort of Inſtruments which Satan employs, in making Diviſions and Schiſms, are covetous men, who love to be at the Head of a Sect, or Party, becauſe it is the ready way to get a good Maintenance, and become rich. There were ſuch as theſe in the Apoſtles days; as is plain from that notable paſſage, 1 *Tim.* 6. 5. where he mentions perverſe diſputings of men of corrupt minds, and deſtitute of the truth, ſuppoſing that gain is Godlineſs, and from ſuch (ſaith he) withdraw thy ſelf, for we brought

brought nothing into this world, and it is certain we can carry nothing out. There were such men as these in the Church of *Corinth*, who made Parties among the People for their own ends, which gave the Apostle occasion to rebuke them in words to this effect: * As wise as you think your selves to be, you do with pleasure, bear with fools, nay ye suffer worse then fools, for you love men that bring you into bondage, you love men that devour you, and take Presents of you, nay you love them best that insult over you, and as it were smite you on the face. So St. *Jude* tells us, That the Gnostical Hereticks ran greedily after the Error of *Balaam* for reward: And in the Apostle's Epistle to *Titus*, we find him forewarning him of certain unruly and vain talkers, and deceivers, whose mouths (saith he) must be stopped, who subvert whole houses, teaching things which they ought not for filthy lucres sake. So † St. *Hermas*, who was St. *Paul*'s Scholar, and wrote not long after him, speaks of false Spirits in his Time, who received Reward for their Divination, and if they do not receive, (saith he) they do not continue long to propheſie. So ‖ *Montanus* the Heretick, and false Prophet, after he had gathered a great concourse of People together, at the Place which he called the *New Jerusalem*, he appointed Collectors of Money, who under the Name of Offerings took Gifts and Presents of the People, and his pretended Propheteſſes took not only Gold and Silver, but fine Cloaths, by way of Present; nay, saith *Apollonius*, those who are called Prophets among the *Montanists*, take Money not only of the rich, but of the poor, and Orphans, and Widows; and therefore (saith he) either let them deny that their Prophets take Money, which we will prove by an hundred Testimonies, or else let them deny that they are true Prophets, because they take Gifts. So I shewed in the first Chapter, that *Natalis* the Confessor was hired with Money to be a Bishop of that Schism in *Rome*, which taught, that Christ was a

* 2. *ep. cap.* 11. *ver.* 19, 20.

† 2. *Mand.* 12. 2.

‖ Euseb. *H. E. l.* 5. *c.* 18.

meer man; ſaith the Hiſtorian of him, Being tempted with the Bait of Primacy among thoſe of that Sect, and of filthy Lucre, which is the deſtruction of many men, he was ſcourged all night long by the holy Angels, and roſe betimes in the morning, and having put on Sackcloath and Aſhes, he went in great haſt, and with tears in his eyes caſt himſelf down before *Zephyrinus* the Biſhop, and fell down not only before the feet of the Clergy, but of the Laity alſo, and after much entreaty, and ſhewing the Stripes which he had received when he was a Confeſſor, he was admitted into the Communion of the Church. Before he was beaten by the Angels, our Lord frequently admoniſhed him of his Sin by Viſions in his Sleep, being unwilling that a Confeſſor for Chriſtianity ſhould periſh in Hereſie and Schiſm; but the love of Preheminence and Money ſo bewitched him, that he was fain to uſe ſeverer Methods with him, and give him a Thorn in the Fleſh, before he would repent. He was conſtrained to laſh him out of the Circle in which he ſtood enchanted by the Devil, and as it were by force and violence break the double Chain of Ambition and Covetouſneſs, with which he had bound himſelf to Satan, and ſave him by a Miracle, as great as his Sin.

The laſt ſort of men by which the Devil propagates and promotes Diviſions and Schiſms, are contentious and litigious men; as it is written by the Apoſtle, If any man be contentious, we have no ſuch cuſtom, nor the Churches of God. I confeſs there is a contentious Diſpoſition, which is the effect of Ambition, and ſo is co-incident with the third particular Cauſe, which I aſſigned of Hereſie and Schiſm; but then there is a contentious Diſpoſition of another ſort, which proceeds from a ſophiſtical diſputatious Humour, and a little ſort of pride in men, that makes them love to oppoſe and contradict every thing for contradictions ſake. This contentious Humour is moſt viſible in men who are hot and cholerick, and it natural-

ly,

ly puts them upon Controverſies and Diſputes, and maintaining Paradoxes, and calling received Doctrines into queſtion, and oppoſing things that are eſtabliſhed, and rather then ſit down and be quiet, it will be oppoſite to it ſelf, and be againſt that for which it was before. This reſtleſs, unquiet ſort of Spirit, hath bred much miſchief in all Societies, but eſpecially in the Church of God. It ſeems to me to have been the Temper of the elder *Arius*, who, as the * Hiſtorian tells us, was expert in Logical Subtilties, and † out of a contentious humour oppoſed his Biſhop, diſcourſing a little too curiouſly about the myſtery of the holy Trinity. If this litigious humour at any time happen to be for the Truth, it is not out of love to Truth, but with a deſign to oppoſe others; as we read of ſome who preached the Goſpel, not out of good intent, but meerly to oppoſe the Apoſtle: Some indeed (ſaith he) preach Chriſt of meer envy and ſtrife, and ſome alſo of good will; the one preach Chriſt of contention, not ſincerely, ſuppoſing to add affliction to my bonds, but the other of love, knowing I am ſet for the defence of the Goſpel. To conclude, this litigious Humour is expreſſed in Greek by a word, which ſignifies the *love of Contention*, becauſe it is the delight and pleaſure of contentious men, to be of a Party, and live in the duſt of Controverſie; they are no longer eaſie and happy, than they are engaged in ſome Quarrel: And therefore ſaith *Theophylact* on *Galat.* 5. 20. Πᾶσα αἵρεσις ἀπὸ φιλονεικίας, *&c. All Hereſie proceeds from the love of Contention, and the contentious perſon ſtriving to have his own will and humour, doth thereby form a Schiſm.*

* Socrat. *l.* 1. *c.* 5.

† Ἐκ φιλονεικίας.

Thus have I ſhewed the inſtrumental Cauſes which the Devil uſes, in ſowing Differences and Diviſions, and making Separations and Schiſms in Churches: And perhaps of ſuch men, acted and inſpired by the Devil, as much as of the Devils themſelves, St. *Peter* is to be underſtood, 1 Ep. 5. 8. where he exhorted the Chriſtians to

Be ſober, and vigilant, becauſe their adverſary the devil as a roaring lion walked about, ſeeking whom he might devour, whom (ſaith he) reſiſt, *ſtedfaſt in the faith.* If the Devil had ſo many Inſtruments of dividing the Catholick Church then, methinks it ſhould not ſeem ſtrange, that he hath ſo many now. Nay methinks the Gentlemen of the *Roman* Communion, out of the particular Veneration they have for St. *Peter*, whom the whole Chriſtian World ought to honour, ſhould not ſo delight to upbraid the Church of *England* with the *Engliſh* Hereſies and Schiſms, it being evident from this and other Paſſages in his Catholick Epiſtle, cited in the firſt Chapter, that there were almoſt as many, and altogether as great Diviſions, while he governed in the Church, as there are now in *England*, and moſt other Parts of the Chriſtian World.

Wherefore all that can juſtly be concluded upon the Church of *England*, from the *Engliſh* Hereſies and Schiſms, if we conſider the inſtrumental Cauſes of them, is no more then this, That there are, and have been, many ignorant, over-curious, ambitious, covetous, and contentious men among us, which, as I ſhewed before, hath been the common Calamity of all Churches, and what is common to all Churches, at leaſt according to our Logick, can be no juſt matter of reproach againſt any one. I am ſo confident, that there is no Inconſequence in this way of Apologizing for the Church of *England*, that I believe our Adverſaries cannot find a better way of Apologizing for the Diviſions that have formerly riſen, or may hereafter ariſe in the Church of *Rome*. If they were reproached by others, as they reproach us, they could not but ſay, that the Cauſes of Diviſions are common to all Churches; and therefore craving leave to ſet the Church of *England* in the midſt of all other Churches, I deſire that Church may caſt the firſt Stone at her, which hath remained from the beginning a pure Virgin without Hereſie

reſie or Schiſm. If there be a Church in any corner of the Earth, which is exempted from the common Cauſes of Diviſions, or of ſo happy a Conſtitution, as not to be capable of ſuffering by them, let that Church come forth, and reproach the Church of *England* with the *Engliſh* Hereſies and Schiſms; but let not the Church of *Rome* do it, which hath ſo many old Scars to ſhew, and ſo many and great Rents yet viſible in many parts of her Coat, as none of her moſt curious *Workmen*, with all their art and skill, will probably ever be able to make up.

I have ſaid thus much by way of Apology for the Church of *England*, from conſidering the general Cauſes of Church Diviſions and Separations, and ſhall find yet more to plead for her, upon making a more particular Enquiry into the Cauſes of our *Engliſh* Hereſies and Schiſms. Now in this Enquiry, no man that knows the ſtate of *Great Britain*, betwixt the beginning of the *great* Rebellion, and his late Majeſty's happy Reſtauration, but muſt needs look upon the ruine of the Church and State, to have been ſuch a Cauſe of Hereſies and Schiſms, as perhaps never happened before to any Church in the World. Was it any wonder to ſee Errors, and Hereſies, and Blaſphemies, abound among us, in a Time of ſuch ſtrange Diſorder and Confuſion, when there was no King, nor Prieſt in *Iſrael*? Can we imagine the Devil ſhould be idle in ſuch an Opportunity? Or can our Adverſaries imagine, that the like would not happen in any other Church or Kingdom of the *Roman* Religion, ſhould God in judgment diſſolve the Government of them, as he did that of ours? I refer the candid *Roman-Catholick* Reader, to Mr. *Edwards* his *Gangræna*, for an Account of the Errors, Hereſies, Blaſphemies, Sects, and Opinions, that ſprung up in the *Britiſh* Iſle, in a few years after the Church of *England* was pulled down, and her Liturgy caſt out of the Churches, and *Liberty of Conſcience*, as they called it, was ſet up in its ſtead. He was a Miniſter

of

of the *Presbyterian Party*, and a mighty Bigot for the Cause, and yet he could not but acknowledge, that there came in a Deluge of Heresies and Impieties after the removal of the *Prelates*; and I appeal to any man of Ingenuity, if it be Reasonable, or Christian, or Gentile, to reproach our Church with Sects that arose among us, when she was fast bound in misery, and the Iron entred into her Soul. Were not her Pastors driven from their Flocks, when the Wolves entred in? and all the time she was in the House of Bondage, was it not a time of Liberty for every man to do what was good in his own Eyes? Nay, I desire those that are most petulant in upbraiding us with our *Divisions*, to tell me truly, if they do not think, that as many, and as monstrous Swarms of Errours and Heresies would breed in *Spain* or *Italy*, as there did in the late Times of Confusion in *England*, if the Divine Providence, (which God prevent) should suffer the same Tragedy to be acted in those Countries, that was acted in ours. How would Sects verminate any where in Twenty Years of such Confusion? Methinks our Adversaries should have the Ingenuity to consider this; but since they seem not to do it, I hope they cannot find fault with us, for putting them in mind of it by way of Apology for our Church.

There are many other special Causes of our *English Divisions*, which might fall under consideration, but for brevity sake, I shall mention but one, which is this; That we have reason to suspect that our *Divisions*, both in the beginning and progress of them, may have been influenced from abroad. I do not know whether this will pass for *mis-representing*, but some Observations have been made to this purpose. And if the Gentlemen of the *R. Communion* know or believe it to be true, I beseech them by our Common Saviour *Jesus Christ*, they would no longer upbraid the Church of *England*

England with the *Engliſh Hereſies* and *Schiſms*. If the *Tares* which were ſowen in the Field of our Church were indeed brought from other Places, then I hope they will grant, that it is not ingenuous for them of all other *Chriſtians* to reproach us with them; but rather to blame thoſe who ſowed them, and who tranſplanted thoſe *ſtrange Plants*, which are not of our heavenly Father's planting, into the Vineyard of our Church. I confeſs it is very good Policy to divide us, that they may weaken us; but then it ſhould be remembred, that no Humane Policy, nor the greateſt Advantage that can follow upon it, can juſtifie the Dividing of any Church, though never ſo Heretical, by inventing new Doctrines. The *Catholicks* formerly durſt take no ſuch courſe to divide the *Arians*, they remembred that *Anathema* which St. *Paul* laid upon the Apoſtles themſelves, and the very Angels of Heaven if they ſhould teach any other Doctrine; and I wiſh for the Honour of *Chriſtianity* others would do ſo too.

In *Foxes and Firebrands*, in *Ravialac Redivivus*, p. 72. of the 2d. Edition, fol. 1682. And in ſeveral Letters which paſſed between the Archbiſhop of *Armagh* and other eminent perſons, which may be ſeen in a late printed Collection of Letters.

CHAP. V.

Of the Cure of Schiſms and Diviſions.

After this Enquiry into the Cauſes of *Schiſms* and *Diviſions*, and more particularly into thoſe of our own Country, I proceed to ſay ſomething concerning the Prevention and Cure of them; where, to keep cloſe to the deſign of my Apology for the Church, I muſt declare upon a ſerious reflection of what I have hitherto written, that I know no ſure and infallible way that is lawful, of preventing them, where they are not, or of curing them, where they are. Firſt then, I know no ſure way that is lawful of *preventing* of them, but ſome unlawful ways I confeſs there are, which are incon-

inconsistent with the Design of the Gospel, and the Rules of Christian Charity: but then the Remedy in such cases is worse than the Disease; and accordingly we see that the state of Christianity is much more deplorable in some Countries, where Divisions are prevented by such methods, than in *England*, where no such methods have been taken to prevent them: but of lawful and justifiable means, which are consistent with the reputation and well-being of Christianity, I believe there are none that will absolutely prevent Divisions and Schisms: I confess Humane Fore-sight and Diligence may, by God's blessing, prevent them in a great measure, but it will not always, nor altogether do so. But as Diseases will happen to the Natural Body, notwithstanding all the care and endeavours to prevent them: So *Divisions* and *Schisms* will happen to the Body Politick of Christ, and all the Parts and Members of it, notwithstanding all that man can lawfully do to prevent them; as is evident from the state of the Church, while it was governed by the Apostles. For they were most holy, most wise, and most vigilant Pastors, and therefore the greatest holiness and wisdom of the most vigilant and diligent Pastors, are not sufficient to preserve Unity, and prevent Schism. Nor are Miracles joyned with the Sanctity and Endeavours of the most vigilant Pastors able to prevent it; for the Apostles and their Assistants wrought Miracles, and yet in the miraculous age of the Apostles, there were Heresies and Schisms, even in Churches where God bore them witness with Signs and Wonders, and divers Miracles and Gifts of the Holy Ghost. Nay, Miracles are so far from having a Soveraign Vertue to prevent Schisms, that in the Church of *Corinth*, which abounded with miraculous Gifts, there were Envyings, Strifes, Contentions, and Divisions: Nay, as I shewed in the First Chapter, many of those who had the gift of Miracles

racles in the Apoſtles time, wilfully fell away from *Chriſtianity*, to which they had born witneſs, and did thereby deſpite unto the Spirit of Grace.

And, as Miracles joyned with the utmoſt Sanctity, Wiſdom, and Diligence of Paſtors, are not ſufficient to prevent *Diviſions*; ſo neither is *Infallibility* added to all the reſt: for the moſt holy, the moſt wiſe, and moſt vigilant Apoſtles, were all infallible Judges certainly endow'd by God with the perſonal Gift of *Infallibility*; and yet in their time there were as many, and as great Hereſies and Schiſms, as perhaps have been ſince in any age of the Church. To uſe ſome of the emphatical words of another Author, every one of them was ſuch a Judge of Matters Spiritual, from which there needed no Appeal; every one of them had Authority and Ability to Interpret the Scriptures, and decide in Matters of Conſcience, and yet there were as many Controverſies and Differences about Matters of Conſcience and Religion then, as are now to be ſeen in *England*, or perhaps any other Country of the Chriſtian World. Do what the Apoſtles of the *Circumciſion* or *Uncircumciſion* could, they could not prevent the Enemy from ſowing of *Tares*, nor the *Tares* from growing up, to the great prejudice and detriment of the *Wheat*: Hereſies and Offences would come, notwithſtanding the *Infallibility* of S. *John*, who lay in our Lord's Boſom, and of *S. James* who was his Brother, and of *S. Paul* who was rapt into the third Heaven, and of St. *Peter*, to whom Chriſt ſaid, *Thou art* Peter, *and upon this Rock I will build my Church.* The *R. Cs.* may ſee from this little which I have ſaid, that if they had an infallible Judge, his Infallibility would be no certain Remedy againſt Hereſies and Schiſms, if they had no other ways that would not hinder but that Diviſions might multiply among them as much as in the days of the Apoſtles, or as much as they are now multiplied in *England*, where the Church profeſſeth to have no infallible Judge. I ſay, if they had

an infallible Judge, his Infallibility would not be able to secure them against Divisions; but alas! they have no infallible Judge, for though they are all agreed, that their Church is *infallible*, yet they differ about the Seat of the *Infallibility*; they cannot tell us for certain where it is lodged: and truly to have an *Infallible Judge*, and not to know *who*, or *where he is*, is in effect to have none at all. What then, is there no certain way of preventing Heresies and Schisms? Certainly there is no lawful way certain; which Consideration alone methinks might be Apology enough for the *Church of England*, against the reproach which she now suffers upon the account of the *English Heresies* and *Schisms*.

And as there is no certain way of preventing Heresies and Schisms where they are not: so there is no certain way of curing them where they are. Provincial and General Councils, where all emergent Differences may be freely and fairly debated, have by experience been found to be the best means which God hath been pleased to bless with success; but tho' they are very good means, and have often proved very successful, yet as we learn from the History of Councils, they are not always infallible Remedies, as is evident from the first General Council, in which the Apostles and Elders, and Brethren met at *Jerusalem*, to determine whether or no it was needful for the Gentile Christians to be Circumcised and keep the Law of *Moses*. St. *Peter* after much Dispute on both sides, first stood up, and declared, That to oblige the Gentile Disciples to the *Mosaical Observances*, was to put a Yoak upon their Necks, which neither the *Jews* nor their *Fathers* were able to bear; then *James* having first heard *Barnabas* and *Paul*, declared it was his sentence, that the *Gentile Christians* should be troubled with no more *Jewish Observances*, but to abstain from Pollutions of *Idols*, from *fornications*, from *things strangled*, and from *blood*. To

him

him the Apoſtles, and Elders, and the whole Church conſented, and ſaid, it ſeemeth good to the holy Ghoſt, and to us, and yet the Authority of this infallible and unanimous Council, did not quite put an end to the Controverſie: for, as it appears out of ſeveral of St. *Paul's* Epiſtles, and more eſpecially out of that to the *Galatians*, & ſome * Epiſtles of St *Ignatius*, there were thoſe afterwards who taught the *Gentile* Chriſtians Judaiſm, and commanded them to be circumciſed, and keep the *Jewiſh* Law. So I need not relate, how the œcumenical Council of *Nice*, tho' backed with the Authority of the Emperor, was not able to extinguiſh the *Arian* Schiſm, nor make the *Arians* acquieſce in its Determinations: And, to multiply no more Inſtances, the learned *R. Cs.* know very well, how far the Chriſtian World was from ſubmitting to the ſecond *Nicene* Council, which they call the ſeventh general Council, in its Determinations for Image-worſhip. Quite contrary the Northern and Weſtern Biſhops unanimouſly oppoſed that Council, and its Doctrine; and in another † Council, wherein about 300 of them met together, they condemned it and its Decree for Image-worſhip, and proſcribed it out of the number of *general Councils*, and the Church of *England* at that Time was ſo far from acquieſcing in its Determinations, that her Paſtors received that Decree for worſhipping of Images, with great indignation and contempt.

* *Ad Magneſios, ad Philadelph.*

† *Concilium Franco furtes A. D. 794.*

But then, tho' it appears from theſe Examples, that general Councils are not infallible Remedies for Hereſies and Schiſms, yet it muſt be acknowledged, that they are very good ones, and the beſt that can be had, when they are truly * general and † free. And therefore as

* *Cum dicunt Concilium Catholicum, aut univerſale, hoc intelligunt ut in eo debeant adeſſe viri pii, docti, & prudentes ex omnibus nationibus.* P. P. Vergerius *in ſecretar. pontific. Act. primâ.*

† *Cum dicunt Liberum, volunt ut liceat tum publicis, tum privatis perſonis, ſub fide publici ſalvi conductûs præſtiti venire, ſtare, & diſcedere, quoties illis libitum fuerit, & ante omnia, ut libere ſine ullo metu, aut impedimento loqui liceat, ſuamq; ſententiam dicere in ipſo Concilio. ibid.*

Nilus of *Theſſalonica* propoſed a free and general Council, as the beſt Expedient for ending all Differences between the *Greek* and *Latin* Church above 300 years ago, ſo I hope I may without offence, propoſe it now, as the moſt hopeful Remedy to heal all Differences between the Church of *England* and the Church of *Rome*. It would be an Enterprize worthy of the Greatneſs, and holy Character of the Pope, diſpenſing with the *Pontifical* Oaths, to uſe his Intereſt among Chriſtian Princes, for the procuring of a free and general Council, wherein * the holy Scriptures, and the Writings of the ancient Fathers, ſhould be laid open, and the Differences of the two Churches fairly tryed by them, as the Difference between *Neſtorius* and his Antagoniſts, was tryed in the third general Council. The Difference happened in the following manner. *Neſtorius*, Patriarch of *Conſtantinople*, openly taught, that it was not lawful to call the Virgin *Mary* Θεοτόκος, or the Mother of God. This alarmed *Cyrill* of *Alexandria*, and many other Biſhops, who ſuſpected that *Neſtorius* had a deſign, under the covert of that Aſſertion, to bring into the Church the Doctrine of *Paulus Samoſatenſis*, and *Photinus*, who aſſerted, that Chriſt was a meer man. Upon theſe Suſpicions they ſtoutly oppoſed *Neſtorius*, and his Adherents, for their new Opinion, and the Contention grew ſo high, that the Emperor was fain to call a Council at *Epheſus* to compoſe it; and the Biſhops being met together, after ſome previous Altercation, at laſt thought it the moſt Catholick, bleſſed, and deſirable way of determining the Controverſie, to produce the Opinions of the holy Fathers, who had been Martyrs, or Confeſſors for the Faith, or at leaſt had

* *Statuerunt etiam quod omnes definitiones, & concluſiones articulorum, de quibus fuerit diſputatum, fieri debeant ex divinâ, & ſacrâ Scripturâ, doctrinâq; antiquorum patrum, &c. ibid. Scripturæ eloquia aliter atque aliter, alius atque alius interpretatur, aliter namque illam Novatianus, aliter Photinus, aliter Sabellius, aliter Donatus exponit, aliter Arius, Eunomius, Macedonius, aliter Apollinaris, Priſcillianus, aliter Jovinianus, Pelagius, Cæleſtinus, aliter poſtremò Neſtorius, atque idcirco multùm neceſſe eſt propter tantos tam varii erroris anfractus, ut Prophetic æ, & Apoſtolicæ interpretationis linea ſecundum Eccleſiaſtici & Catholici ſenſûs normam dirigatur.* Vincent Lirinenſ. *adverſus hæreſ. cap.* 2.

had continued in the true profeſſion of it unto the end of their lives. Upon this were brought into the Council the Writings of St. *Peter* Patriarch of *Alexandria*, St. *Athanaſius*, St. *Theophilus*, St. *Baſil*, St. *Gregory* of *Nazianzum*, *Gregorius Nyſſenus*, St. *Cyprian*, St. *Ambroſe*, and St. *Fœlix*, and St. *Julius*, Biſhops of the Imperial City of *Rome*, with the Writings of other Fathers; all which being examined, it did appear that *Neſtorius* was an Innovator, and that *Cyril* was in the right, who ſaid, that the ancient Fathers uſed to call the Bleſſed Virgin, the *Mother of God*. I have taken this ſhort account of the manner in which the Council of *Epheſus* proceeded againſt *Neſtorius*, becauſe it is propoſed by † *Vincentius Lirinenſis*, as the beſt method of ending Controverſies in Religion; and I am perſwaded, if the ſame Apoſtolical courſe was taken in a General Council now, the Differences between the *Church* of *Rome*, and the *Churches* that diſſent from it, would come to an happy Concluſion, and by God's Bleſſing, make them all unite into one *Communion*, and become one *Catholick* and *Apoſtolical Church*. I know very well that the Gentlemen of the *Roman Communion* are apt to tell us, that the *Council* of *Trent* was a Free and General Council, but we know the contrary, that it was neither Free nor General, or if it were, why may not the Church be repreſented anew in another Free and General Council, as She was repreſented in the Council of *Chalcedon*, ſhortly after the ſecond Council of *Epheſus*, and in the ſecond Council of *Nice*, within thirty years after the ſeventh General Council of *Conſtantinople*, which expreſly condemned the *Worſhip of Images*? But they ſay the ſecond Council

† *Quod ne præſumptione magis noſtrâ quàm autoritate Eccleſiaſticâ promere viderèmur, exemplum adhibuimus Sancti Concilii, quod ante triennium fermè in Aſiâ apud Epheſum celebratum eſt, Viris clariſſimis Baſſo Antiochoque conſulibus. Ubi cum ſanciendis fidei regulis diſceptaretur ne quæ illic furtivæ prophanæ novitas in modum perfidiæ Ariminienſis obreperet, univerſis Sacerdotibus, qui illo ducenti fere numero convenerant hoc Catholiciſſimum, fœliciſſimum atque optimum factu viſum eſt, ut in medium ſanctorum patrum ſententiæ proferrentur, &c.* Vincent. Lirin. *adverſus hæreſ. Cap.* 42.

Council of *Ephesus*, and the * seventh General Council at *Constantinople* erred, and decreed false Doctrine: so say we of the Council of *Trent*, and therefore let another Free and General Council be called to umpire the Controversie between the *Church* of *England* and the *Council* of *Trent*; and if upon a fair tryal by the *Scriptures*, *Fathers* and *Councils*, such a Council shall condemn the *Church* of *England*, then I will leave her *Communion*, and own I have been guilty of *Heresie* and *Schism*. I think no Son of the *Church* of *England* need scruple to say as much, nor fear to promise to stand to the Determinations of such a Council, as will freely and impartially try all Controversies by the ancient Touchstone of † *Universality*, *Antiquity*, and *Consent*. This was the *Catholick* Test of old, and ought to be so still, and to shew how indifferent I am between the two Churches: I heartily beseech Almighty God that She may flourish and prevail, which is most willing to undergo, and best able to abide this *Test*.

* This Council did not err in condemning the worship of Images.

† *In ipsâ catholicâ Ecclesiâ magnopere curandum est, ut id teneamus, quod ubiq; quod semper, quod ab omnibus creditum est.*——*Hoc ita demum fit si sequamur Universitatem, Antiquitatem, Consentionem.* Vincent. Lirin. *Cap.* 3. *Vide etiam Cap.* 38.

The

The Concluſion.

HAving now finiſhed the *Apology*, which I undertook to make for the *Church of England*, againſt thoſe who love to *ridicule* Her with the *Engliſh Diviſions* in Religion, and lay an heavy Charge of undue Conſequences upon her, meerly upon their ſcore: I think I cannot anſwer the Deſign of my Undertaking better, than in concluding with a practical and friendly Addreſs to the Candid *READER*, of what Perſwaſion ſoever, whether he be a *Roman Catholick*, or *Church of England Catholick*, or a *Diſſenter* from them both.

I ſhall firſt begin with the *Roman Catholicks*, who have been the occaſion of writing this Diſcourſe; and I humbly beg them to conſider, That it is not for their Honour to uſe ſuch Arguments againſt the *Church* of *England*, now, as the *Heathens* of old uſed againſt *Chriſtianity*; nor for their Advantage to put us upon defending Her in the very ſame manner, as they muſt be forced to defend the *Chriſtian Religion* againſt the *Mahumetans*, who are mightily prepoſſeſſed by the multitude of *Sects* among the *Chriſtians*, againſt the Truth and Goodneſs of *Chriſtianity* it ſelf. Nay, it is their Intereſt as much as ours, to leave off this way of Arguing againſt the *Church* of *England*, becauſe the *Atheiſts* and *Scepticks*, and irreligious perſons of both Churches argue the very ſame way againſt the Truth of the *Chriſtian Religion*; they take advantages from the great number and variety of *Sects* in *Chriſtendom*, whereof every one pretends to be the *true Church*, to think that really there is no Religion; and therefore methinks all ſerious and piouſly diſpoſed perſons among the *R. Cs.* into whoſe hands this *Apology* ſhall fall, ſhould ſo far become my *Proſelytes*, as hereafter to forbear this way of Arguing, which gratifies

tifies the common Enemies of *Christianity*, and concludes as severely against the *Universal Church*, as they would have it do against ours. Secondly, I desire them to consider, whether it be prudently done of them to reproach us with our Divisions, when they do not know how soon we may have occasion to turn their own *Reproaches* upon them, and do unto them, if *Christian Charity* should not restrain us, as they now do unto us. They do not know how soon their *Unity*, of which they boast so much, may be broken into *Divisions*, and the *Peace*, which they pretend to have among themselves, be turned into a *spiritual War*. The Spirit of *Strife* and *Contention*, and of setting up *Altar* against *Altar*, may, for all their present assurance, come upon them, as *sorrow upon a Woman in travail*; and then whether the *Sects*, which shall arise among them, be real, or only reputed *Heresies* and *Schisms*, they will be taken in their own *Snare*, and the full weight of their own *Arguments* against us, will fall upon their own heads. Let him that thinketh he *standeth* (saith the Apostle) take heed lest he *fall*; and let the *Church* of *Rome*, which perhaps the *R. Cs.* may think so secure in her *Politicks* of *Union*, take heed she fall not into pieces, and be broken in shivers like a *Potters Vessel*, by him that ruleth with an *Iron Rod*. They should consider that God can send the Spirit of *Luther* upon their *Monks*, the Spirit of *Savanarola* upon their *Fryars*, the Spirit of *Herman* and *Cranmer* upon their *Prelates*; the Spirit of *Vergerius* & *Contarenus* upon their Nuncio's and Legates; the Spirit of Cardinal † *Fregosius* upon the *Conclave*; the Spirit of **Albert* & †*Frederic* upon Soveraign Catholick Princes; and the Spirit of *Marcellus secundus* upon the *Pope* himself. They should remember, especially the Learned among them, from what a slight accidental occasion, the *Arian Schism* began; and God who was pleased to suffer an *universal Conflagration* to arise from such

† *Vid.* Vergerii *Annotat. in Catal. Hæret.* 261, 262.

* Of *Brandenburg.*

† Of *Saxony.*

ſuch a ſmall Spark, can in a moment raiſe up many *Arius*'s in *Rome*, and make the Princeſs of the Provinces *ſit ſolitary*, and all her *Friends* become her *Enemies*. Nay, he is able, as it were, by a Voice from Heaven, to ſay unto her people, *Come out of her, leſt ye be partakers of her ſins.* † *Petrarch* one of her moſt Eminent Writers in *Proſe* and *Verſe*, who was the Pride and Glory of *Italy*, and the Delight of *Rome*, where he received the Laurel; *Petrarch* one of her *Celebrated Church-men*, who narrowly miſſed a *Cardinal*'s *Cap*; the Learned, the Eloquent, the Charming *Petrarch* applied this, and many more ſuch Texts unto Her in an * *Epiſtle*, wherein he Paraphraſed the 17*th.* Chapter of the *Revelations*; and how do they know, but God may make the people hear, and obey the Voice of *Petrarch*, and come out of her in as great numbers beyond the *Alps* and *Apennines*, as they have done on this ſide of them. The *Peſtilent Northern Hereſie*, as one called it, may ſoon *ſcale the Mountains*, and invade the *Southern Climates*, and they themſelves do not know how ſuddenly God may make *Province* after *Province*, and *Nation* after *Nation*, fall off and ſeparate from the *Church* of *Rome*. What hath been done, may be done again; and upon ſuppoſition this ſhould happen, I would fain know of them, whether the falling away of ſo many *Churches* from the *Roman Communion*, would be a good Argument againſt the *Trueneſs* or *Goodneſs* of the *Church* of *Rome*. Wherefore methinks in point of Prudence, they ſhould not take up Arguments againſt us, which they do not know how ſoon we may have occaſion to retort upon themſelves. They ſhould remember that they cannot ſecure their *Church* againſt *Contingencies*, that are common to all *Churches*, and that no fleſh ſhould glory in the preſence of God, who ſometimes chooſes the *weak things* of the World, to *confound the mighty*; and *things that are not*, to bring to nought

† *Saltem* Petrarchæ *parcerent, præſertim cum fuerit ex prælatorum numero parumque abfuerit, ut à* Benedicto XII. *fuerit Cardinalis creatus—— Homo Italus atque idem ex præcipuis Prælatis unus, ſummâ Eruditione, & ſapientiâ vir, quem Papa, quem tota Apoſtolica Sedes, quem tota Italia maximi facit atque colit.* PP. Vergerius *Annot. in Catal. Hær. fol.* 259, 260.

* Part of which Epiſtle is tranſlated and cited by *Vergerius. Ibid. fol.* 259, 260.

things that are. It is his Prerogative to do whatsoever he pleaseth in *Heaven* and *Earth*; and who knows his *Counsels?* who knows what *secrets of Providence* are in the *Wombs* of their *Causes* ready for the *birth?*

In the next place, I addres my self to our *dissenting Brethren*, whose Divisions and Separations from the *Church* of *England*, and from one another, are now become popular and plausible Arguments in the mouths of the *R. Cs.* to unsettle weaker judgments among us, and bring them over to *theirs*, which they call the *one Catholick Church.* I beseech them therefore by the Sacred Names of *Vnity* and *Charity*, to consider how different the *Church* of *England*, and her *Children* now appear, from what they mis-apprehended them to be. Great numbers of them took up an *Aversion* to the *Church*, because they thought her *Popish* in her *Constitution*, and her Children, especially the *Clergy*, Popish in their Affections: but now seeing by Experience how much they were mistaken, methinks they should be willing to make Reparation; methinks the sense of their *former mistake*, should help to overcome their *present prejudice*, and make them willing to be better informed, and bring their old *Scruples*, with Minds desirous of *satisfaction*, to the *Test*; to see if indeed they are such as will justifie their *separation* from a *Church*, which they acknowledge to be Orthodox in her *Doctrine*, and which they could never yet prove enjoyned any one thing in her *Worship*, which God had forbidden, or to have forbidden any thing in it, which he had enjoyned. Is not this the time for them to peruse the Books that have been lately written with the greatest Candor and meekness for their better Information? And doth not the *Zeal*, which they have always professed against *Popery*, oblige them to have a good opinion of her *Divines*, who have all along been contending earnestly for the *Faith* which was once delivered to the *Saints?* Doth not God by the

Voice

Voice of his Providence call upon them, as plainly as if it were by a Voice from Heaven, to consider whither their Divisions tend, and should not the serious consideration of the dismal Effects that may follow upon them, if they continue in them, make them doubly afraid of the sinfulness of Schism? What a dreadful account will they have to make at the Day of Judgment, if it should then appear, that the Church gave them no just occasion to separate from her? They must then answer to God for all the direful Consequences of their Separation; and therefore it concerns them all to look upon her whom they have pierced; it concerns them all, as they would not die in so fatal a Mistake, and be responsable for the downfal of the Church, to examine impartially, if the Communion of the Church of *England* be not truly Catholick, and whether she is not such a Church, as hath fellowship with the Father, and with his Son Jesus Christ.

If she be such a Church, as the Divines of all reformed Churches abroad will tell them she is, then they must be guilty of Schism, which is a separation without a just cause from the Church, as a Church, without any regard unto the State. For Schism or Separation, without a just cause, is a pure spiritual Crime, and was reckoned a damnable Sin, before the Church Christian was united to the Empire, as also in those unhappy Intervals of Persecution, when the Church and Empire were dis-united again. For example, it was a damnable Sin, when St. *Paul* charged the *Ephesians* to keep the unity of the Spirit in the bond of peace, because there was but one God, and one Lord, and one Faith, and one Baptism, and one Body of Christ. It was a damnable Sin, when he told the *Corinthians*, That we were all baptized by one Spirit into one body, and that as the natural body was made one by the union of many members in it, so also was the body, meaning the Body politick of Christ. It was a damnable Sin, when St. *Ignatius* taught the Churches, That no-

thing ſhould be done without the leave of the Biſhop, or in oppoſition to him, and that, that was only a valid Euchariſt which was adminiſtred by him, or by one licenſed and appointed by him, and that makers of Schiſm could not inherit the Kingdom of God. It was a damnable Sin, when St. *Cyprian* called private Meetings, in oppoſition to the publick, Conventicles of the Devil; and ſaid, that private Altars were no Altars; and that if a Schiſmatick ſhould die for Chriſt, he could be no Martyr, nor have any right to the Crown of Martyrdom; for which he alledges the words of the Apoſtle, Tho' I give my body to be burned, and have not charity, it profiteth nothing. *Dionyſius Alexandrinus* in his Ep. to the Arch-Schiſmatick *Novatus*, writes unto him in this manner. *If thou waſt conſtrained, as thou ſaiſt, againſt thy will, to ſeparate from the Church, thou oughteſt to declare the ſame, by returning willingly to it again. Thou ſhouldſt have ſuffered any thing rather then rend the Church of God, neither is that Martyrdom, which a man ſhall ſuffer for refuſing to rend the Church, leſs glorious, then that which Chriſtians daily ſuffer for denying to ſacrifice unto Devils. Yea, in my judgement, it is a more glorious ſort of Martyrdom, for in the one a man ſuffers Martyrdom only for his own Soul, but in the other for the Univerſal Church. Wherefore perſwade the Brethren, or conſtrain them to return to Union, ſuch a meritorious act would be greater then the crime of ſeducing them, and thou wouldeſt be more commended for that, then ever thou wert cenſured for this. However if thou canſt not perſwade the rebellious and diſobedient to return to the Church, at leaſt ſave thine own ſoul, by embracing Peace and Unity thy ſelf.*

So great a Sin did the ancient Fathers account Schiſm, before the happy union of the Church and Empire, when the Meetings of the Schiſmaticks were as much tolerated by the State, as the Meetings of the Catholicks; and upon the ſame Principle, *Donatiſm* and *Arianiſm* were

counted as damnable Schiſms every jot, under the Reigns of thoſe Emperors, who granted toleration to them, as under the Reigns of thoſe who made Laws againſt them. Nay, all the Laws which *Conſtantius* and *Valens* made in favour of *Arianiſm*, and for the eſtabliſhment of it, did not alter its damnable nature in the judgement of the Catholicks; neither indeed is the obliquity of Schiſm alterable by humane Laws and Conſtitutions, as being a tranſgreſſion of a divine poſitive Law, which God hath made for the preſervation of the Body politick of his Church, to which Schiſm is as deſtructive in its nature, as Rebellion is to the State.

The being and well-being of the Church are incompatible with it, and it is not only evil becauſe God hath forbid it, but God hath forbid it becauſe he knew it was evil, and pernicious in its nature to his *one* Catholick Church. The *Roman Catholicks* themſelves will joyn with us in this Principle, and acknowledge this Doctrine to be true, and if our Diſſenters are either afraid, or convinced of the truth of it, it concerns them, as they tender their own Salvation, to enquire into the nature of their reſpective Separations, whether they be Schiſms, or no? They all profeſs great tenderneſs of Conſcience, and they will but act according to their pretenſions, to be very ſcrupulous in embracing thoſe Communions, which, if they be not, yet look ſo like Schiſm. Methinks they ſhould be as much afraid of ſinning one way as another; methinks their Conſciences ſhould boggle as much at a ſuſpected Communion, as at a ſuſpected Ceremony, and be very much afraid of making damnable Separations, as they will aſſuredly do, if the Church of *England*, from which they do, or ſhall ſeparate, be a true and ſound Member of Chriſt. I entreat them, for the ſake of their own Souls, to ſet the Terror of this Conſequence before their eyes; eſpecially I deſire thoſe among them to conſider it, who by their *occaſional* Communion (as they

they call it) with the Church of *England*, have declared to all the World, that they think it such a Church, to which men may joyn themselves without sin. Shall the expectation of a little temporary Preferment, or the fear of a little temporal Punishment, bring them to Church, and perhaps to the highest act of Communion in it, and shall not the fear of Damnation, and the foresight of the dismal Events, which are like to happen upon their Separations, not make them do the same? If it be sinful to communicate with the Church of *England* in her Ordinances, why did they ever do it? And if it be not, why do they not do it always, according to the Doctrine of the Apostle, who beseeched the *Corinthians* by the name of our Lord Jesus Christ, that they should all speak the same thing, and be perfectly joyned together in the same mind and judgement, that there should be no Schisms nor Divisions among them. I beseech our dissenting Brethren, by the same saving Name, and for the sake of the Gospel, for which they pretend to have so much zeal, not to divide Christ any longer among us, nor grieve the holy Spirit of Union by their causless Separations, but to return to the Fold from which they have wandred as lost Sheep, that so we may become one Fold under one Shepherd, and one Building framed together into an holy Temple unto the Lord. They know there is nothing wanting to any Christian man's Salvation in the Church of *England*; they may be as holy and unblamable in the Communion of it, as the most holy Saint, or Martyr, if it be not their own fault; and certainly *Jacob* would rejoyce, and *Israel* would be glad, nay I dare say, there would be joy among the very Angels in Heaven, to see them return to their Mother, whom they have forsaken, and compass her Altars in Sincerity and Truth. This would be the way for them to atone for their former Miscarriages, and undo all the Injuries they have formerly done the Church, which upon their Return would be beau-

beautiful as *Tirzah*, comely as *Jeruſalem*, and terrible as an Army with Banners, and provoke her Adverſaries, who now inſult over her Diviſions, to confeſs, that ſhe is the very Beauty of Holineſs, and that God was in us and among us of a truth.

In the laſt place I addreſs my ſelf to my Brethren of the Church of *England*, for whoſe Satisfaction I have written this Apology, That ſeeing how Hereſies, Diviſions, and Schiſms, have been incident to the beſt Churches, in the beſt and pureſt Ages, the Age of the Apoſtles, and the Age next unto them, they ſhould neither be offended nor diſcouraged, to ſee ſo many Altars erected in this little Iſle, all oppoſite to one another, and to the Church. I have ſhewed them, that her condition is neither new, nor ſingular, and that as many and great Diviſions have been made from the Churches of *Jeruſalem*, *Antioch*, *Alexandria*, *Conſtantinople*, *Rome*, *Carthage*, and all the famous Churches in the World. Nay, I have ſhewed more particularly of the Church of *Rome*, that very ſhameful and ſcandalous Schiſms have formerly ariſen in her, and that notwithſtanding her pretended preſent Union, the Church of *England*, in the midſt of all the *Engliſh* Diviſions, hath more potential and actual Union then ſhe. I have had good ſucceſs in private, with a ſhorter Diſcourſe of this nature, in confirming of ſome, who began to have mean and deſpicable thoughts of the Church of *England*, upon the ſcore of our *Engliſh* Schiſms, and to ſuſpect whether or no ſhe were a true and good Church. They were made believe, of all Churches ſhe was moſt deſerted by God, and that he ſeemed to have very little favour for her; and then while they were caſting about for Reaſons, why God ſhould ſeem, as they were taught, to have ſo little care of her, it was eaſily ſuggeſted, that he was diſpleaſed at her, and left her to her ſelf, becauſe ſhe had left the Church of *Rome*. And as I have known ſome, ſo I have heard of others, who have

have been just so affected; and it is for curing such Fears and Suspicions where they are, and preventing them where they are not, that I have made this Apology, which I hope my Brethren will accept, as a Work well intended, with all its imperfections and defects. I know it is but a very indifferent Performance, in comparison to what others have done, and are a doing; but such as it is, I offer it with all submission to the whole Houshold of God, in the Church of *England*, which as it now stands without any farther emendation, is, I verily believe, as sound and pure a Church, both for Doctrine and Worship, as ever was established in any Province, or Nation of the World. I heartily thank Almighty God, by whose good providence I have been bred up in her Communion, and am called to the great Honour of being one of her Priests; and I beseech him of his infinite goodness, to give all her Clergy, and People, Grace, to live up strictly to her Principles; to her Principles of Piety towards God, of Loyalty to the King, of Justice and Charity to others, and of Temperance and Sobriety towards themselves. I am sure it must be ours, and not her fault, if we be not the best Christians, the best Subjects, and the best Friends and Neighbours in the World; and I shall confirm my own Opinion of her, with the Testimony which a late * great, and good, and learned Man, gave of her in his last Will and Testament; saith he, *I do declare, That by the grace of God, I die a Christian in the Communion of the Church of* England, *as it is now established by God's Providence, and the Laws in force; I do believe this Church to be a true and sound Member of Christ's Catholick Church, which he hath purchased with his Bloud. Cloath her, O Lord, with a strict and exemplary Holiness in her Priests and People, and maintain her in her Truths, Peace, and Patrimony, unto the World's end.* Amen.

* S. *L. J.*

FINIS.